A

Treatiſe tending

vnto a declaration whether a man be in the eſtate of damnation or in the *eſtate of grace: and if he be in the firſt, how he may in time come out of it:* if in the ſecond, how he maie *diſcerne it, and perſeuere in the ſame to the end.*

The points that are handled are ſet downe in the page following.



Giue all diligence to make your calling and Election ſure: for if ye doe theſe things ye ſhall neuer fall. 2. Pet. 1. ver. 10.

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The Contents of the Booke.

1 How farre a reprobate may go in Christian Religion.
2 The estate of a true Christian in this life: which also sheweth how farre the Elect being called, go beyond all Reprobates in Christianitie.
3 A Dialogue to the same purpose, gathered out of the sauorie writings of Maister Tindall and Bradford.
4 How a Reprobate may performe all the religion of the Church of Rome.
5 The conflicts betweene Sathan and a Christian.
6 How the word of God is to bee applyed aright vnto the conscience
7 Consolations for the troubled consciences of weake Christians

To the right

Worshipfull and my Christian friend Maister *Valentine Knightlie* Esquire, one of her Maiesties Iustices of Peace in Northampton-shire.



IR, I pray you consider with mee an especial point of Gods word carefullie to be waied: it is this. [a] Manie professors of Christ, in the day of grace, perswade themselues that they are in the estate of grace; and

[a] Mat.25.1 2.3.4.5.6. 7.8.9.10. 11.12. Luk.13.24. A caueat to all Protestants of

what eſtate or cõdition ſoeuer.

ſo the true Church eſteemeth of thẽ too: yet when the day of grace is paſt, they contrariwiſe ſhall find themſelues to bee in the eſtate of damnation remedileſſe. *A dolefull caſe yet moſt reſolute trueth, and the reaſon is playne. Men that liue in the Church are greatly annoyed with a fearefull ſecuritie and deadnes of heart, by which it comes to paſſe that they thinke it inough to make a common proteſtatiõ of the faith, not once in all their life times, examining themſelues whether they be in the eſtate of grace before the eternall God or not.* [b] *And indeed it is a grace peculiar to the man Elect, to trie himſelfe whether he be in the eſtate of grace or not.*

[b] 2. Cor. 13. 5. Pſ. 119. 59

The further opening of the trueth of this point as alſo the danger of it, I haue enterpriſed in this treatiſe: which I am willing to beſtow on you, both for the pro-

profession of the faith, which you make, as also for the Christian friendship, you haue shewed to me. Accept of it I pray you and vse it for your edificatiõ. [c] *Thus I commend you to God, and to the word of his grace, that is able to build you vp further and giue you an inheritance among them which are sanctified. From Cambridge this 24. of Nouember. 1589.*

[c] Act. 20. 32.

Your Worships to command.

William Perkins.

Dedicatory.

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Your Worships to command.

William Perkins.

To the Christian Reader.

GOod Reader, it is a thing to be considered, that a man may seeme both vnto himselfe and to the Church of God to be a true professour of the Gospel, and yet indeed be none. All professours that are of this sort, are excellently described, Luk. 8. vers. 13. in these words: *And they which are vpon the stonie ground are they, which when they shall heare, receiue the word with ioy: but hauing no root, beleeue for a time, and in the time of temptation goe away:* where are to bee noted three things. First, there faith in that they are saide to beleeue for a season. Secondly, the fruits of that faith, in that they are said to receiue the word preached with ioy. Thirdly, their vnsoundnes, in that they are compared to stonie ground, and in the time of temptation go away.

Concerning their faith, whereas the spirit of God saith, that they doe beleeue, these things are to bee considered: first, that they haue the knowledge of the word of God: secondly, that they both can and doe giue as-

ſent vnto the worde of God, that it is moſt true. Thirdlie, in moſt ſpeciall manner they giue aſſent vnto the couenant of grace made in Chriſt, that it is moſt certaine and ſure: & they are perſwaded in a general and confuſed manner, that God will verifie the ſame couenãt in the members of his Church. This is all their faith; which indeed proceedeth from the holie Ghoſt, but yet it is not ſufficient to make them ſound profeſſors. For albeit they doe generally beleeue Gods promiſes, yet herein they deceiue themſelues, that they neuer applie and appropriate the ſame promiſes to their owne ſoules. An example of this faith we haue, Iohn 2. ver. 24. where it is ſaid: That when our Sauior Chriſt came to Ieruſalem at the feaſt of Eaſter, *manie beleued in his name, & yet he would not commit himſelf vnto them, becauſe he knew them al, and what was in them.*

To come to the ſeconde thing, thoſe profeſſors which are indued with thus much grace, as to beleeue in Chriſt in a confuſed manner, goe yet further: for this their faith, though it be not ſufficient to ſaluation, yet it ſheweth it ſelfe by certaine fruites which it bringeth forth: for as a tree, or a branch of a tree that hath no deepe rooting, but either is couered with a few moules, or els lieth in the water, at the ſeaſon of the yeare bringeth forth

forth leaues and bloſſomes, and ſome fruite too, and that for one or two, or mo yeares: ſo one that is an hearer of the worde, may receiue the word, and the word as ſeed, by this generall faith may bee ſomewhat rooted in his heart and ſetled for a ſeaſon, and may bring forth ſome fruits in his life, peraduenture verie fayre in his owne, and other mens eies: yet indeede neither ſound nor laſting, nor ſubſtantiall. What theſe fruits are, it may be gathered forth of theſe words, where it is ſaide, *that they receiue the word with ioy*, when they heare it: for here may be gathred: Firſt, 1. that they doe willingly ſubiect themſelues to the miniſterie of the word: ſecondly, that 2. they are ſo forward as anie, and as ioyfull in frequenting Sermons: thirdly, that they re- 3. uerence the miniſters whom they ſo ioifully heare: laſtly, they condemne them of impie- 4. tie, which will not be hearers, or bee negligent hearers of the word. Now, of theſe and ſuch like fruits, this may be added: though they are not ſound, yet they are voide of hypocriſie. For the mindes of thoſe profeſſours are in part inlightened, and their hearts are indued with ſuch a faith, as may bring forth theſe fruits for a time: and therefore herein they diſſemble not that fayth which they haue not: but rather ſhewe that which they haue. Adde hereunto, that a mā be ing in th is e ſtate,

Mark, that there is a true faith, wrought by the holie Ghoſt, verie like ſauing faith, yet no ſauing faith.

eſtate, may deceiue himſelfe and the moſt godly in the worlde, which haue the greateſt giftes of diſcerning, how they and their brethren ſtand before the Lorde: like as the fig tree with greene leaues deceiued our Sauiuiour Chriſt as he was man: for when in his hunger he came vnto it to haue had ſome fruite, he founde none.

If this be ſo, it may be then required, how theſe vnſounde profeſſors differ from true profeſſours. I anſwere, in this they differ, that they haue not ſound heartes to cleaue vnto Chriſt Ieſus for euer. Which appeareth in that they are compared ro ſtonie grounde. Nowe, ſtonie groundes mingled with ſome earth are commonly hot, and therefore haue as it were ſome alacritie & haſtines in them, and the corne as ſoone as it is caſt into this ground, it ſprouteth out verie ſpeedily, but yet the ſtones will not ſuffer the corne to be rooted deeply beneath, and therefore when Summer cõmeth the blade of the corne withereth with roots and all. So it is with theſe profeſſours: they haue in their hearts ſome good motions by the holy Ghoſt, to that which is good: they haue a kinde of zeale to Gods worde, they haue a liking to good things, and they are as forward as any other for a time, and they doe beleeue. But theſe good motions and graces are not laſting, but

like

like the flame and flashing of strawe and stubble: neither are they sufficiēt to saluatiō.

With the true professours it is farre otherwise: for they haue vpright and *honest hearts before the Lord.* Luk. 8. ver. 15. *and they haue faith which worketh by loue.* Galath. 5. vers. 6. And that Christian man which loueth God, whatsoeuer shall befall, yea though it were a thousand deaths, yet his heart can neuer be seuered from the Lord and from his Sauiour Christ: as the spowse speaketh vnto Christ of hir owne loue, Cant. 8. ver. 6. *Set mee as a seale on thy heart, and as a signet vpon thyne arme: for loue is as strong as death: Iealousie is as cruell as the graue; the coales thereof are fierie coales & a vehement flame. Much water cannot quench loue, neither can the floudes drowne it: if a man should giue all the substance of his house for loue, they would greatly condemne it.*

Wherefore (good Reader) seeing there is such a similitude and affinitie betweene the temporarie professour of the Gospell, and the true professour of the same: it is the duetie of euerie Christian to trie and examine himselfe whether hee be in the faith or not. 2. Cor. 13. vers. 5. And whereas it is an hard thing for a man to search out his owne hart, we are to pray vnto God that he would giue vs his spirit to discerne betweene that which is good and euill in vs. Nowe, when a man hath

hath found out the eſtate of his hart by ſearching it, *he is further to obſerue & keepe it with all diligence.* Prouerb. 4. verſ. 23. that when the houre of death, or the day of tryall ſhall come, he may ſtand ſure & not be deceiued of his hope.

And for this purpoſe I haue deſcribed the moſt of theſe ſmal treatiſes which follow, to miniſter vnto thee ſome helpe in this examining and obſeruing of thine owne heart. Reade them and accept of them, and by the bleſſing of God they ſhall not be vnprofitable vnto thee.

1589.

CERTAINE PROPOSITIONS DECLARING HOW farre a man may goe in the *profession of the Gospell*, and yet be a wicked man *and a reprobate.*

I

A Reprobate hath in hys mind a certain [a] knowledg of God, of common equitie among men, of the difference of good from bad: and this is partly from nature, partly from the contemplation of Gods creatures, in which the wisedom, the power, the loue, the mercie, the maiestie of God is perceiued.

[a] Ro, 1, 21. Psa, 19, 1, 3

II

This knowledge is only generall and imperfect, much like the ruines of a Princes pallace: it is not sufficient to direct him in doing of a good worke. For example, the re-

probate knoweth that there is a God, and that this God must be worshipped: come to particulars, who God is? what a one hee is? howe hee must bee worshipped? Here his knowledge faileth him, and he is altogether vncertaine what to doe to please God.

III.

By reason of this knowledge, the reprobate doth giue consent, and in his heart subscribeth to the equitie of Gods lawe: as may appeare by the saying of Medea: *Video meliora, proboque; deteriora sequor.* That is, I knowe what is best to be done, and like it, yet I doe the worst. This approbation in the reprobate commeth from constraint, and is ioyned with a misliking of the law: in the elect, [b] being called the approbation of the lawe, it proceedeth from a willing & ready mind, and is ioyned with loue and liking.

[b] Ro. 7, 15

IIII.

And by reason of this light of nature, a meere natural man, and a reprobate may be subiect to some temptations, for example, he may be tempted of the Deuill, and of his owne corrupt flesh, to beleeue that there is no God at all. As Ouid saith of himselfe, *Eleg.* 3. 8, *Sollicitor nullos esse putare deos.* I am often tempted to thinke there is no God.

The

V.

The reprobate for all this knowledge, in his heart may be an Atheist, as Dauid saith: [c] *the foole hath saide in his heart there is no God.* And a man may nowe a daies finde houses and townes full of such fooles: Nay, this glimering light of nature; except it be preserued with good bringing vp, with diligent instruction, and with good company, it will be so darkened, that a man shall knowe very little, and leade a life like a very beast: as experience telleth, and Dauid knew verie wel: who saith, [d] *Man is in honor, and vnderstandeth not: he is like to beasts that perish.*

[c] Psal, 14, 1. Rom, 3, 10 11.

[d] Psal, 49. 20.

VI.

Wherfore, this knowledge which the reprobate receiueth from nature, & from the creatures, albeit it is not suficieint to make him doe that which shall please God: yet before Gods iudgement seat, [e] it cutteth off all excuse, which he might alleage: why he should not be condemned.

[e] Act, 14. 71. Rom, 1, 21.

VII.

[f] Beside this naturall knowledge, the reprobate may bee made partaker of the *preaching of the word, and be illuminated* by the holie Ghost, and so may come to the knowledge of the reuealed will of God in his word.

[f] Heb, 6. 4. 2. Pet, 2. 2.

VIII.

Thus, when they heare the preaching of the word, God profereth ſaluation to them and calleth them: [g] yet this calling is not ſo effectuall in them as it is in the elect children of God. For the reprobate, when he is called, he liketh himſelfe in his owne blindnes, and therefore neither will hee: and if he would, yet could he not anſwer, and be obedient to the calling of God. The elect being called, with ſpeede he anſwereth, and commeth to the Lord, and his hart being ready, giueth a ſtrong and a loud *eccho* to the voice of the Lorde. This *eccho* wee ſee in Dauids heart: [h] *when* (ſaith he) *thou ſaideſt, ſeeke ye my face, mine heart anſwered vnto thee, O Lord, I will ſeeke thy face*, And God himſelf ſpeaketh the ſame of his children, Zacha. 13. 9. *They ſhall call on my name, and I will heare them: I will ſay, it is my people*, (nowe marke the *eccho*) *and they ſhall ſay, the Lord is my God.*

g Mat, 22. 14. Luk. 13, 34 Pro, 1, ver. 24. Iohn, 9, 41 Luke, 14, 6

h Pſa, 27, 8

IX.

After that he hath an vnderſtanding of Gods word, [i] he may *acknowledge the* truth of it, *and confeſſe it*: & if need require, be *a defender of it*. As Iudas was, & Iulian *the Apoſtata.*

i He, 10, 26 Act, 1, 16, 17.

X.

The reprobate may haue a feeling of his ſins,

sins, & so acknowledge them, & the punishment due vnto them:[k] as Saul did: who said, *I haue sinned: come againe my sonne Dauid: for I will doe thee no harme, because my soule was pretious in thy eies this day: Behold, I haue done foolishly, and haue erred exceedingly.* Thus did Cain, [l] when he said, *my punishment is greater then I can beare.*[m] Galerius Maximinus, a vile persecutor of Christiãs, had his bowels rotting within him: so that an infinite number of wormes continually craulled foorth of his bodie, and such a poysoning stinke came from him, that no man could abide him: being thus plagued with the hand of God, hee began to perceiue his wickednes in persecuting Christians, and he confessed his sins to the true God: and assembling the chiefe about him, he commaunded that all within his Dominions shoulde cease to trouble Christians, and in all hast he made a law for the peace and liberty, and the publike meetings of Christians.

[k] 1. Sa. 29 21.

[l] Gen. 4. 13.

[m] *Euseb. li. 8. cap. 17, 18.*

XI

The reprobate hath oftentimes feare and terror of conscience: but this is onely, because he considereth the wrath and vengeance of God, which is most terrible. When Paul preached before Fœlix, & by the ma-

ieſtie of Gods ſpirit, did (as it were) thunder from heauen againſt his ſinnes, doubtleſſe, he made his heart to ake, and euery ioint of him to tremble. [n] Ecebolius a Philoſopher of Conſtantinople, in the daies of Conſtantius, profeſſed Chriſtian religion, and went beyond all other in zeale for the ſame religion: yet afterward vnder Iulian, he fell from that religion vnto Gentiliſme. But after Iulians death making meanes to bee receiued into the Church againe, ouerwhelmed with the horror of his owne conſcience for his wicked reuolting, he caſt himſelfe downe on the ground before the dores of the Church crying aloude, *Calcate me ſalem inſipidum: trample on me vnſauerie ſalt.* And the Diuel beleeueth the word of God, and at his owne damnation he trembleth. Theſe ſeruile feares, though they harden the heart of the reprobate, as heate doth the yron, after it hath beene in the furnace: yet theſe feares in the children of God, [o] *are very* good preparations, to make them fitte to receiue grace: like as wee ſee the needle which ſoweth not the cloth, yet it maketh a paſſage and enterance for the threede, which ſerueth for this vſe, to ſowe cloth together,

[n] *Socrat. lib, 3, ca, 11.*

[o] *Act, 2, 27 Rom, 9, 15.*

XII.

A reprobate before he commit a sinne, is often vexed within himselfe, and feareth to commit it: not because hee hateth and disliketh the sinne for it selfe, but because he can not abide the punishment due vnto the sin. [p] When the daughter of Herodias daunced before Herode, and pleased him: that hee might doe her a pleasure, hee bad her aske what shee woulde: shee asked Iohn Baptists head in a platter: Herode did graunt her request, but yet hee had a grudging in heart, and he was sore grieued at it. [q] In like maner Pilate was very much troubled inwardly, before he condemned our Sauiour Christ.

[p] Mark, 6. 20, 6.

[q] Mat, 27. 19, 24.

XIII.

After he hath committed a sinne, he [r] *sorroweth and repenteth*: yet this repentance hath two wants in it. First hee doth not detest his sinne, and his former conuersation when he repenteth, he doth bewaile the losse of many things which he once enioyed: he cryeth out through very anguish, and through the perplexities which God in his iudgement layeth on him: yet for his life, he is not able to leaue his filthy sinne: and if he might be deliuered, he would sinne as before. [r] Esau wept before his father with great yelling & crying

[r] Mat, 27, 3. Heb. 12, 17.

[r] Gen, 27. 38, & 27, 41 & 28, 9.

crying, but after hee was gone from his fathers presence hee hated his brother, who had got his blessing, and in contempt of his father, chose him a wife against his fathers liking. Pharao, as oft as the Lorde laide any calamitie on him, [t] he euermore desired to bee deliuered from it, yet afterward alwaies hee returned to his olde bias againe. Fœlix trembled before Paul: for all that he coulde not leaue his couetousnes, but euen then he sought for a bribe. Secondly, the reprobate, when he repenteth, hee can not come vnto God, and seeke vnto him: he hath no power, no not so much as once to desire to giue one little sobbe for the remission of his sins: if hee would giue all the worlde hee cannot so much as giue one rappe at Gods mercie gate, that he may open to him. Hee is verie like a man vpon a Racke, who cryeth and roreth out for very paine, yet cannot desire his tormentor to ease him of his paine. [u] Caine would haue been voide of his trembling, but hee coulde not aske pardon of his sinne from his heart: neither could Saul, or Iudas, or now can the Diuel.

[t] Exo, 8.8.

Math, 7, 7.

[u] Gen, 4, 4
1. Sa, 31, 4.
Mat, 27, 5.

XIIII

The reprobate may humble himselfe for some sinnes which he hath committed, and may

may declare this by faſting & teares, When Eliah reproued Ahab for his Idolatrie, and threatned him from the Lord, it is ſaid, that when hee had heard theſe wordes, [x] *hee rent his clothes, and put ſackcloth vpon him, and faſted, and went ſoftly in token of mourning: and this* humiliation ſtaied Gods wrath for a time.

[x] 1.Re,21. 27,29.

XV.

He may confeſſe his ſinnes, euen his particular ſinnes before men: but this is onely then, when his ſoule is tormented for them and can find no eaſe. For then hee ſticketh not to vtter his ſecret filthineſſe to the hearing of all men, and to the open ſhaming of himſelfe. When God ſmote all that was in the fieldes of Ægypt with hayle, then Pharao ſent, and called for Moſes & Aaron, & ſayd vnto them: [y] *I haue now ſinned, the Lorde is righteous, but I and my people are wicked: pray ye vnto the Lord (for it is enough) that there be no more mightie thunders. &c.* So Iudas, when he ſaw that Chriſt was condemned, and felt an hell in his conſcience, brake out, and ſaid, *I haue ſinned in betraying the innocent bloud.* And the experience of theſe dayes giueth fearefull examples for the proofe of this point.

[y] Ex,9,27, Num,20. 34.

XVI

He hath often a deſire to be like the children

dren of God, and to be ſaued: not becauſe he hath anie loue to the kingdome of God, but becauſe he is afraide of hell. As Balaam ouerpreſſed with a feare of gods iudgemēt, prayed thus: [a] *Oh that my ſoule might die the death of the righteous, and that my laſt ende might be like his.*

[a] Num, 23. 10.

XVII.

The wicked in their diſtreſſe may pray to God, and God may heare their prayers, and graunt them their requeſt, [a] *as the* Iſraelites, wickedly mumuring againſt God, deſired fleſh in the wildernes: God heard their crie, and rained Quailes among them. But God heareth the wicked after one ſort, and them that feare him after an other: thē that feare him, he graunteth their requeſtes of loue & mercie: to the other, of indignation and anger. [b] As may appeare in the Iſraelites, who when they were in eating of their Quayles, and the meat was within their teeth, God in his anger ſtroke them with a ſore plague. And (which is more ſtrange then this) God hath performed that which he hath promiſed to the vnbeleeuers, though they refuſed to aske it at his handes: [c] of this thing wee haue a worthie example in King Achas, who vtterly refuſed to haue a ſigne of his deliue-

[a] Num, 11. 18.

[b] Num. 11. 33. Pſa. 78, 31.

[c] Iſa. 7, 11.

deliuerance, and the confusion of his enemies, when God offered it to him, and yet the Lord deliuered him.

XVIII.

The reprobate may yet goe further in the profession of religion, and may seeme for a time to bee planted in the Church: for hee doth beleeue the promises of God made in Christ Iesus, yet so that hee cannot applie them to himselfe. In this thing the elect and the reprobate differ. The reprobate,[d] *generally in a confused manner*, beleueth that Christ is a sauiour of some men: and he neither can nor desireth to come to the particular applying of Christ. The elect beleeueth, that Christ is a sauiour of him particularly: The reprobates faith may perish in this life, but the faith of the elect cannot. The reprobate may be perswaded of the mercie and goodnes of God towardes him for the present time in the which hee feeleth it: the elect is not onely perswaded of the mercies he presently inioyeth, but also he is perswaded of his eternall election before the foundation of the world, & of his euerlasting life, which yet he doth not inioy: Yea,[e] *if God would confound him, and he sawe nothing but present death*, and hell fire: yet such is his nature, that still hee

[d] Luk, 8.13

[e] Iob, 13, 15

he would beleue: for faith and hope are not grounded vppon ſence and feeling: but are the euidence of thoſe thinges which were neuer yet ſeene or felt. The life of the faithful is hid in Chriſt, as the ſappe in the roote of the tree: their life is not in ſence and feeling, but in hoping and beleeuing: which often times, are contrary to mans ſence and feeling, is in Dauid: who ſaith: *Create a newe heart in me*, Pſal, 51.

XIX.

After that hee hath receiued a generall, & a temporal faith in Gods heauenly word, and his moſt mercifull promiſes of euerlaſting life contained therein, by the power of the ſpirite of God, [f] *he commeth to haue a taſt in his heart* of the ſweetnes of Gods mercies, and a reioycing, in conſideration of the *election*, *adoption*, *iuſtification*, and *ſanctification* of Gods children. But what is this taſt? I expreſſe it thus, after the meaning of Gods word. Suppoſe a banket prepared, in which are many ſweete, and pleaſaunt, and dainty meates: At this banquet, they which are the bidden gueſts, they muſt be ſet downe, they ſee the meates, they taſt them, they chawe them in their mouthes, they digeſt them, they are nouriſhed, fed, and ſtrengthned by them:

[f] Heb, 6.4. Math, 13. 20.

them: they which are not bidden to this feaſt, may ſee the meates, handle them, and taſt of them, to feele how good they are: but they muſt not eate and feede of them. The firſt reſemble the elect, which truly eate, digeſt, and are nouriſhed by Chriſt vnto euerlaſting life, becauſe they haue great aboundance of the vitall heate of Gods holy ſpirit in them, and doo feele ſenſibly his grace and vertue in them, to ſtrengthen them, and guide them. The ſecond ſort truly reſemble the reprobates; which neuer in truth enioy Chriſt, or any of his benefites appertaining to ſaluation: but onely ſee them, and haue in their heartes a vaniſhing, but no certaine or ſound feeling of them: ſo that they may be changed, and ſtrengthened, and guided thereby. To vſe another ſimilitude. The reprobates haue no more feeling, and enioying of Chriſt, and his benefites, than thoſe men haue of the Sunne, which ſee onely a glimmering of his light at the dawning of the day: before it riſeth. [s] Contrarywiſe, the elect, they haue the *day ſtar*, euen the ſonne of righteouſnes, Ieſus Chriſt, *riſing in their hearts*; the *day ſpring from an high dooth viſite them, the glorie of God doth riſe vpon them*: they haue their eies, *annointed with the ointment of*

[s] 2 Pet, 1. 14. 1. Ioh, 2, 8. Luke, 1. 72 Eſa, 60. 1, 2

the

the ſpirite, which is *the true eie ſalue*, and doo plainely behold this ſonne of righteouſnes; they inioy his preſence, they effectuallie feele his comfortable heate to quicken and reuiue them.

XX.

From this ſence and taſte of Gods grace proceede manie fruites: as firſt generallie, he may do outwardly all things which true Chriſtians doe, and he may leade ſuch a life here in this world, that although he cannot attaine to ſaluation, yet his paynes in hell ſhall bee leſſe: which appeareth, in that our Sauiour Chriſt ſaith: [h] it ſhall bee eaſier for Tyrus & Sydon, for Sodome and Gomorrah, than for Capernaum, and other Cities vnto which hee came, in the day of iudgement.

[h] Math, 11. 20, 21, 22. 23.

XXI.

Alſo the reprobate may haue a loue of God: but this loue can bee no ſincere loue, for it is onely becauſe God beſtoweth benefites and proſperitie vpon him: As appeareth in Saule. [i] *Who loued God* for his aduauncement to the kingdome: and here is a difference betweene the elect and reprobate: the elect loue GOD, as children their fathers: but reprobates, as hirelinges their maiſters,

[i] 1. Sa, 10, 9

maisters, whome they affect not so much for themselues, as for their wages.

XXII.

Also, a reprobate hath often a reioycing in doing those things which appertaine to the seruice of God, as preaching & praier. [k] Herod heard Iohn Baptist preach gladlie: [l] and the seconde kinde of naughtie ground receiueth the word preached, with ioy.

[k] Mark, 6. 20
[l] Mat, 13. 20.

XXIII.

A reprobate often desireth them, whom he thinketh to be the children of God, to pray for him. [m] As Pharao desired Aaron & Moses to pray to God for him. [n] So did Simon Magus desire Peter to pray that none of the things which hee had spoken against him, should come to passe. But yet they cannot pray them selues, [o] because they want the spirit of Christ.

[m] Exod, 9. 27.
[n] Act, 8, 24
[o] Ro, 8, 16, 26

XXIIII.

He may shew liking to Gods Ministers, he may reuerence them, and feare to displease them. [p] Thus did Simon Magus, who at Phillips preaching beleeued, wondered at his miracles, and kept companie with him. [q] And Herod is saide to feare Iohn, knowing that he was a iust man & holie: also he gaue reuerence to him. Antonius the Empe-

[p] Act, 8, 13
[q] Mar,

Emperour, called Pius, though hee was no Christian, [r] yet in a generall Parliament held at Ephesus, he made an act in the behalfe of Christiãs: that if anie mã should trouble or accuse a Christiã, for being a Christian: the party accused shuld go free though he were found to bee a Christian, and the accuser should be punished? [r] And Plinius Secundus, gouernour of Spaine vnder Traianus the Emperour, when he sawe an innumerable company of Christians to be executed; being moued with compassion, he wrote in their behalfe, being no Christian, vnto Traianus to spare them that coulde be charged with no crime: and his letter is yet extant.

[r] *Euseb. lib. 4.*

[r] *Plin. li. 10. epi 97*

XXV.

Hee may bee zealous in the religion which he professeth, and fall from that profession, as the Galathians did, who, after that they had receiued Paule as an Angell, and woulde haue plucked out their eies to haue done him good: yet they fell from the doctrine which hee had taught them to iustification by the works of the Lawe, which flat ouerthroweth iustification by faith alone. [u] The same appeareth in Iehu, who was very zealous for Gods cause, and for the defacing of Idolatrie, and thereupon

[t] *Gal. 4 16*

[u] *2. Kin. 10 16.*

God

God blessed him in his children: yet neuertheless, he was a wicked man [x] *and followed the vile sinnes of* Ieroboam *his father.* [x] & 30.31

XXVI.

[y] After that he hath sinned, hee doth in many things in which he is faultie, amende and reforme his life, and doth professe great holines outwardly. Herode, hee did many thinges which Iohn Baptist in preaching moued him vnto. Saule, when he was to be chosen king, professed great humilitie. Sam. 9. 11. They may represse their vices & corruptions, and so moderate themselues that they breake not out: [z] as did Haman, of whom it is written: that when he was full of indignation against Mardocheus, yet he refrained himselfe. And herein the elect and the reprobate differ: for [a] the elect are somewhat reformed in euerie one of their sinnes. But the reprobate, though hee be amended in manie faults: yet some one fault or other, he cannot abide to haue it reformed, and by that, in a vile manner the diuell wholy possesseth him. As Herode, who did manie thinges, yet woulde not leaue his brothers wife. And no doubt, in Iudas most of his sinnes in appearance were mortified: and yet by couetousnes the diuel possessed him

[y] 2. Pet. 2. 20. Hose. 6. 4.

1. Sam. 9. 11

[z] Hest. 5. 9. 10.

[a] 1. Thess. 5. 23.

and held him fast chained in bondage vnder him. For one sinne is sufficient to him, that by it he may bring a man to damnation.

XXVII.

Beside this, he may haue the gift of *working miracles*, of casting forth Diuels, of healing, and such like: [a] And this power of doing strange miracles, shall be vsed as an excuse of some of the reprobates, in the day of iudgement.

[a] Math.7. 22. Mat.9.38.

XXVIII

Oftentimes, vnto him is giuen the gifts of the holie Ghost, to discharge the most waightie calling that can bee in any Common wealth. And this is meant, when God is saide [b] *to giue Saule another heart*: that is, such vertues as were meete for a King.

[b] 1.Sam. 10.9.

XXIX

A reprobate may haue the word of God much in his mouth, and also may be a preacher of the word: [c] for so *propheſying in Christs name*, shall bee vsed as an excuse of reprobates: and we know, that among the twelue Apostles, Iudas was a reprobate. And this may bee well perceiued in the resemblance of tasting, which the Author to the Hebrews vseth. We know, that Cookes commonlie, which are occupied in preparing of banquets,

[c] Mat.7.22

[d] Act.1. 16.17. Colos. 4. 2.Tim.4. 10.

banquets, haue as much feeling and seeing of the meate, as any other: and yet there is none that eateth lesse of it, than they: for their stomakes are cloied with the smell and taste of it: So, in like manner it may come to passe, that the Minister, which dresseth and prouideth the spirituall foode, may eate the least of it himselfe: and so labouring to saue others, he may be a reprobate.

XXX

When as a reprobate professeth thus much of the Gospel, though in deede he be a Goate: yet hee is taken for one of Gods sheepe: hee is kept in the same pastures, and is foulded in the same fould with them.[c] He is counted a Christian of the children of God, & so he taketh himself to be, no doubt becaus through the dulnes of his heart, he cannot trie and examine himselfe, and therfore truelie cannot discerne of his estate, whether he bee in Christ or not: and it may be thought, that Satan is readie with some false perswasion to deceiue him. For this is his propertie, that vpon whom God threatneth death, there Sathan is bolde to pronounce life and saluation: as on the contrarie, to those, to whom God pronounceth loue and mercie, to those (I say) he threate-

[c] Ioh. 2. 23. 24. 25.

neth displeasure and damnation, such malice hath he against Gods children.

XXXI

And heereby it commeth to passe, that an hypocrite may be in the visible Church, and obey it in the worde and discipline, and so bee taken for a true member of Christ: when as a man in deede regenerate may be excommunicate, and end his life before he be receiued againe: for this is the end of excommunication, [a] that *the flesh*, that is, the part vnregenerate, *may be destroyed: and the spirite*, that is, the part regenerate, *may be kept aliue in the day of the Lord*. Nowe, the man in whome is spirit and flesh, [b] must needes be the childe of God, because this argueth that he hath the sanctifying spirite of Christ. Againe, Paule when he biddeth the Corinthians to comfort the incestious man, [c] *least throug the sleight, of Sathan he should be ouerwhelmed of ouermuch heauines*, giueth men to vnderstand, that he might haue ended his life in great extremitie of sorrowe before hee had benne visiblie receiued into the Church againe.

The elect may be of the Catholike Church and not of the visible, & the reprobate may be of the visible and not of the Catholike.

[a] 1. Cor. 5. 5.
[b] Rom. 8. 9. 11.
[c] 2. Cor. 2. 7. 11.

XXXII

Though God will neuer adopt any reprobate: yet by the adoption of the elect they

thyy may receiue profite. For they finde the blessing of God to be on them, by reason that they dwell together and haue societie with the children of God.[d] For Noahes sake euerie one in his familie is saued in the floode. For Lots cause the men of Zoar are preserued from the fire. And God woulde haue spared Sodome, if there had beene but ten good men in it. For Rahabs cause, her familie and kindred are at libertie in Ierico. When Ioseph was in Putifers house, all thinges prospered well.[e] For Samuels cause the Israelites were deliuered from the Philistines: [f] And for Paules cause they which were with him in the ship, were preserued. And againe, a reprobate by meanes of the faith of either of his parents may be within Gods couenant, and so may be made partakers of Baptisme, one of the seals of the couenant. For so God made his couenant with Abraham, [g] that he woulde be not onlie his God, but also the God of his seede after him. [h] which Paule expoundeth not of a fewe but of all nations. Also he saith manyfestly that those children, either of whose parents are beleeuers, [i] *are holie* which *holines* is not inherent in their persons, but onely outwarde: and it is a spirituall prerogatiue

[d] Gen.7.1 Gen.19.21. &.18.32. & 39.3.

[e] 1.Sam.7. 13.

[f] Act 27.24

[g] Gen.17. 7 10.

[h] Gal.3.8.

[i] 1.Cor.7. 14. Rom.11.16

graunted them of God, in that he vouchsafeth them to be in his couenant: whereby they are distinguished from the wicked and prophane men of the world.

XXXIII.

Besides this, reprobates haue some prerogatiues of God:[k] as that he is *patiēt towards them*: that before he will destroy them, he vseth many meanes to win them: that they commonlie spend all the daies of their liues in prosperitie: insomuch, that it is saide of them in the Psalme:[l] *that they go in continuall prosperitie vnto their death, and pine not away as the children of God doe.*[m] But after a certaine time God in his iust iudgement hardeneth their harts, blindeth the eies of their minds, he maketh their heads giddie with a spirituall drunkennes, and by the strength of their inward lusts, as also by the effectuall operation of Sathan, they fall to open infidelitie, and contempt of Gods word, and so runne headlong to their owne damnation, and perish finally.[n] Iulian the Apostata was first a man learned and eloquent, and professed the Religion of Christ, but afterward he fell and wrote a booke against the religion of Christ, answered by Cyrill: and on a time, in a battel against the Persians, was thrust into the

[k] Rom. 9. 22. & 2. 4. 5 Gen 6. 3.

[l] Psal. 73. 12

[m] 2. Pet. 2. 22. 1. Tim. 1. 4. 2. The 2. 6. Esa. 6. 10.

[n] The odor lib. 3. Hist. cap. 25. Iacob. Bergom. Chron.

the bowels with a dart, no man then knew how, which dart he pulled out with his own hand, and presently blood followed, which as it gushed out, he tooke it in his hand, and sloong it into the aire, saying, *Vicisti Galilæe, vicisti*. O thou Galilean (meaning Christ) thou art the conquerour, thou art the conquerour: thus he ended his daies in blaspheming Christ whom he had professed.

The reason of this Apostasie is euident. * Seede ẏ is not deepely rooted in the earth, at the beginning of the yeare, springeth vp, it is green, & bringeth forth leaues & flowers, & (it may be) some kind of fruit too: whē the heat of Summer commeth, it parcheth the earth, & the corn wanting deep rooting & therefore wanting moisture, withereth awaie. Gods word is like seede, which that it may bring forth fruit vnto euerlasting life, it must be first receiued of the ground: secondlie, it must be rooted: the receiuing of it, is when the mind vnderstandeth it, & remembreth it: the rooting of it, is when it pearceth to the heart, & the affections take hold of it. This rooting is of two sorts: the first is, when the word rooteth, but not deepe inough as whē the word is receiued into ẏ mind, & into the heart, by the ioie of the heart, but not * Math. 13 28.

with the residue of the affections. The secõd is a deepe and a liuelie rooting of the word, when the word is receiued into the mind & into the heart by the will, & all the affectiõs of the heart. The first kind of rooting of the word, befalleth to a Reprobate, who vnderstandeth, & reioyceth in the promises of saluation, yet he doth not put any confidence in them: he cannot rest in them, he doth not reioice that his name is written in the booke of life, he doth not worke out his saluation with feare & tremling. In a worde, his heart is in part softned to reioyce at the preaching of the word of God: [p] *Yet his heart is not opened*, as Lydias was: nor *inlarged* (as Dauid saith) to imbrace the truth: but the Elect, he receiueth the word: not onely into his mind lest it should bee onelie an imagination, but also it is deepelie rooted in his heart. For.

[p] Act. 16.15 Psal. 119. 32.

1 In full confidence he resteth himselfe on Gods promise. Rom. 8. 38. Heb. 10. 22.

2 He hopeth and longeth to see the accomplishment of it. 1. Thesse. 1. 10.

3 He heartly loueth God, for making such a promise to him in Christ, 1. Ioh. 4. 10.

4 He reioyced in it, & therefore doth meditate on it continuallie Luk. 10, 20. Ro. 5. 2

5 He hateth all doctrines which are against it,

6 He

6 He is griued when he doth any thing that may hinder the accomplishment of it. Math. 26. 75.

7 He vseth the meanes to come to saluation, but with feare & trembling. Phil. 2. 12.

8 He burneth with zeale of the spirit, &c. And so the rest of the affections are exercised about the promises of God in Chtist, & by this meanes, is the deepe rooting of the word in the heart.

Thus it commeth to passe, that the Reprobate falleth awaie from faith in the daye of triall and temptation, but the Elect cannot be changed.

By this which hath beene saide, the professours of Christian religion are admonished of two things, First, [q] that they vse most painefull diligence in working their saluation, in attaining to faith, in dying to sinne, in liuing to newnes of life: & that their hearts be neuer at rest, till such time as they go beyond all Reprobates in the profession of Ghrist Iesus. Seest thou how far a reprobate maie go? presse on the strait gate with main and might, with all violence lay hold on the kingdome of heauen. Shall Herod feare and reuerence Iohn Baptist, & heare him gladly and wilt thou neglect the ministers, and the prea-

[q] Psal. 2. 12. 1. Pet. 1. 17. Ro. 11. 20

preaching of the word? shall Pharo confesse his sin, nay shall Sathan beleeue and tremble? and wilt not thou bewaile and lament thy sinnes, & thy wicked conuersation? it behoueth thee to feare and take heed, lest wicked men, and the Diuel himselfe rise in iudgment & condemne thy life. For if thou shalt come short of the dueties of a Reprobate, & doe not go beyond him in the profession of the Gospell, sure it is, thou must looke for the reward of a Reprobate. The secõd thing is, that the professour of the Gospell, diligentlie trie and examine himselfe, whether he is in the state of damnatiõ, or in the state of grace: whether he yet beare the yoke of Sathã, or is the adopted child of God. Thou wilt say, this neede not, thou professest the Gospell, and art taken for a Christian: Yet marke and consider, that this often befalleth Reprobates to bee esteemed Christians: and they are often so like them, that none but Christ can discerne the sheepe from the Goates, true Christians from apparant Christians. Wherefore it behoueth all men that shewe themselues to be Christians, to lay aside all pride, and all selfeloue, and with singlenes of heart to put themselues into the ballance of Gods word, and to make iust

[r] 1 Cor. 11 31. Psal. 19. 12. & 119. 59.

[s] Math. 25 31. 33.

triall

triall, whether in them repentance, faith, mortification, sanctification, &c. giue weight answerable to their outward profession: which if they doe, let them praise God: if not, let them with all speed vse the meanes that they may be borne a new to the Lorde, and may be inwardly guided by his holy spirite, to giue obedience to his will, least in the day of Gods triall, they start aside from him like a broken bowe, and fall againe to their first vncleanes. To conclude, let the most zealous Papist that is, trie him and his whole estate with a single heart, as in the presence of Gods maiestie, and he shal find, that for all his profession, hee dooth come short of a reprobate, or at the least not goe beyond him in these points before named: God open their eyes that they may see it Amen.

Aduea to them that are of the church of Rome.

The

The estate of a

Christian man in this life which also sheweth how farre the elect may goe beyond the Reprobate, *in Christianity*, & that by *many degrees.*

I

Election.

[a] Eph.1. Verse 4.5.6.7.

THe [a] Elect are they whome God of the good pleasure of his will hath decred in him selfe to choose to eternal life, for the praise of the glorie of his grace. For this cause the elect only are said to haue their names written in [b] the booke of life.

[b] Apoc.20 Verse 12.

II

Vocation.

Whom God electeth them hee calleth in the time appointed for the same purpose. This calling of the Elect is nothing else but [c] a singling and a seuering of them out of this vile worlde, and the customes thereof, to [d] be *Citizens* of the kingdome of heauen, *to bee of Gods housholde*, to [e] *bee liuing stones* in the spirituall Temple, which is the Church

[c] 2.Thess.2 Verse 13.14

[d] Eph,2.19

[e] 1.Pet.2. Verse 5.

Church of God [f] the companie of predeſti- [f] Gal. 4. Verſe 26.
nate to eternall life. And this ſeparation muſt bee made before the ende of this life. For this is the order which God taketh, hee will haue all them to be in his kingdome in this life, that ſhall be in the kingdome of heauen after this life. And the time of their calling is tearmed in ſcriptures, [g] *the day of viſitation, the day of ſaluation, the time of grace.* [g] 2. Cor. 6. Verſe 2. Luke 19. Verſe 42.

III

This [h] ſeuering and chooſing of the elect out of the worlde, is then performed, when God by his holy ſpirite indueth them with true ſauing faith: a wondefull gift peculiar to the elect, For the better knowing of it, there is to be conſidered: Firſt what faith is: Secondly, howe God doth worke it in the hearts of the Elect: Thirdlie, what degrees there bee of faith: Fourthly, what are the fruits and benefits of faith. [h] Colloſſ. 2 Verſe 7. Iohn 15 Verſe 19.

IIII

Faith is a wonderfull grace of God, by which the Elect doe apprehend and apply Chriſt and all his benefites vnto themſelues particularly. What faith is.

Heere firſt is to bee conſidered that the verie nature of faith ſtandeth in a certaine power of apprehending & applying Chriſt.

This

[j] Colos 2. Verse. 12. This is declared by Paule when he saith [j] *ye are buried with him through Baptisme, by whom ye are also risen againe with him by the faith of the power of God, who raised him from the deade,* Where it appeareth that faith is made a meanes to communicate Christ himselfe, his death and buriall, and so all other benefites to the beleeuers. Againe *to beleeue in Christ* and to [k] receiue or to *laie hold on Christ* are put one for an other by S. Iohn: which declareth that there is a speciall applying of Christ, euen as we see, when a man hath any thing giuen him, hee reacheth out his hand, and pulleth it to himself and so makes it his owne. Moreouer faith is called [l] *the putting on of Christ*. Which cannot bee vnlesse Christs righteousnes bee specially applyed to the heart, as the garment to the backe, when it is put on. Lastlie this may appeare, in that faith is called [m] *the eating and drinking of Christ*, for there is no eating of meate, that nourisheth, but first must bee tasted, and chawed in the mouth: then it must be conueyed into the stomake: and there digested: Lastlie it is to bee applied to the parts of the body that are to bee nourished. And Paule praieth for the Ephesians: that Christ [n] may *dwell in their hearts by faith*, which plainlie importeth

[k] Iohn 1. Verse. 12. Rom. 5. Verse. 17.

[l] Gal. 3. Verse 27.

[m] Iohn 6. Verse. 35.

[n] Eph. 3. Verse. 17.

porteth, this apprehending and applying of Christ.

I adde further that faith is a *wonderfull grace of God*, which may appear: First, in that Paule calleth it * *the faith of Gods power*, because the power of God is especially seene in the beginning of faith. Secondly, experience sheweth it to bee a wonderfull gift of God: when a man neither seeth, nor feeleth his sinnes, then to say he beleeueth in Gods mercie, it is an easie matter, but when a man shall feele his heart pressed downe with the weight of his sinnes, and the anger of God for them: then to applie Gods free mercie to his owne soule, it is a most hard matter: for then it is the propertie of the cursed nature of a man, to blaspheme God, and to dispaire of mercie. Iudas who (no doubt) often preached mercy and redemption by Christ in the securitie of his hart, when Gods hand was vpon him, and the Lorde made him see the vilenes of his treachery: hee coulde not comfort himselfe in Christ, if one woulde haue giuen him ten thousand worlds, but in an hellish horror of conscience hanged him selfe desperately: which sheweth what a wonderfull hard thing it is at the same instant when a man is touched for his sinnes, then

Col. 2, 12.

then to apply Gods mercie to himselfe. Yet a true Christian by the power of faith can doe this, as it may appeare in Dauid, [o] *In the daie of my trouble* (saith he) *I sought the Lorde: my sore ranne and ceased not, in the night: my soule refused comforte: I did thinke vpon God and was troubled: I praied and my spirite was full of anguish*, and hee addeth the worde *Selah*, a note of some wonderfull thing. [p] Againe hee being almost in the gulfes of hell, euen then cryed to the Lord for help. Iob saith, [q] *If God should destroy him, yet he would for all that beleeue in him still.* Vndoubtedly, strang is the band of faith knitting Christ and his members together, that the anguish of spirite cannot, and the strokes of Gods hand doe not vnloose.

[o] Psalm. 77 Verse. 2. 3.

[p] Psal. 130. Verse 1.

[q] Iob. 13. Verse 15.

V.

This apprehending of Christ is not done by anie corporall touchiug of him, but spirituallie *by assurance*, which is, when the Elect are perswaded in their harts by the holie ghost, of the forgiueneſſe of their owne sinnes, and of Gods infinite mercie towards them in Iesus Christ. According to that of Paule. *Now we haue receiued, not the spirit of the world, but the spirit which is of God, that we might know the things which are giuen vs of God.* The things which the spirite of GOD maketh knowne

[r] 1 Cor. 2. Verse 12.

knowen to the faithfull particularlie, are their iuſtification, adoption, ſanctification, eteruall life: And thus when anie are perſwaded of theſe thinges concernig themſelues, they doe in their heartes diſtinctlie applie, and appropriate Chriſt, and his benefites to themſelues.

VI.

The manner that God vſeth in the begetting of faith is this. Firſt he prepareth the heart that it may be capable of faith. Secondlie he cauſeth faith by little and little to ſpring and to breed in the heart. The preparation of the heart is by humbling and ſoftening of it: and to the doing of this there are foure things requiſite. The firſt of them is the knowledge of the word of God, both of the lawe and of the Goſpell, without the which there can bee no faith, according to that ſaying of Eſaiah. [f] *By his knowledge ſhall my righteous ſeruant iuſtifie manie*, And that of Iohn, [t] *This is eternall life that they knowe thee to bee the onely verie God, and whom thou haſte ſent Ieſus Chriſt*. The onelie ordinarie meanes to attaine faith by, is the word preached: which muſt be hearde, remembered, practiſed, and continuallie hid in the hearte. The leaſt meaſure of knowledge, without

How God worketh in the hart.

Knowledg.

[f] Eſay. 53. verſe. 11.

[t] Ioh. 17. 3.

[u] Iob. 33 23 Ro. 10. 14.

which a man cannot haue faith, is the knowledge of Elements or the fundamentall doctrines of a Christian religion. A fundamentall doctrine is that, which being once denied, all religion, and all obtaining of saluation is ouerthrowen. This knowledge hath a generall faith going with it, which is an assent of the heart to the knowne truth of Gods word: This faith when it is growen vp to some great measure, it is called πληροφορια της συνεσεως the [y] *full assurance of vnderstanding*, and it is to be seene in the Martirs who maintained Gods truth against the persecutions of the false Church, vnto death.

[y] Coloss. 2 ver. 2. Ro. 14. 14.

VII

Although both elect and reprobate may be enlightened to know the word of God: yet the elect in this thing goe farre beyond all reprobates: for it is speciallie said of thē, [d] that God is their schole-master, that *he softeneth* their stonie heartes, & maketh them pliable, that *hee draweth* them, that hee *openeth their senses, heartes, eares, vnderstandinges*, that the holie Ghost is their *anoyntment*, and their *eye-salue*, to cleare the eies of their minde, to conteine the misteries of Gods word. And the difference of illumination in them is threefolde.

[a] Ioh. 6. 25 Eze. 11. 19. Esay. 50. 5. Psal. 40. 6. Psa. 119. 18 Apo. 3. 18. 1. Ioh. 2. 27

1 First

1 First the knowledge which the reprobate hath concerning the kingdom of heauen, is onelie a generall & confused knowledge: but the knowledge of the elect, is pure, certaine, sure, distinct, and particular: for [b] it is ioined with a feeling and inward experience of the thing knowne: though indeede the minde of man is able to conceiue more than anie Christian heart can feele: and this is to bee seene in [c] Paul, who vseth not onelie to deliuer the pointes of Gods word in generall manner, but also setteth them downe speciallie in his owne experience. So that the enlightning of the reprobate may be compared to the sight of the blind man, who sawe men walking like vnto trees, that is in motion like men, but in forme like trees: and the elect are like the same blind man, who afterward sawe men a far off cleerely.

[b] Phil, 1, 9

[c] Gal, 4, 17 cum Rom. 7, 23. & Ro 3. cum Ro. 8, 3.

Mar, 8, 24. 35.

2. Secondlie, the knowledge of the wicked [d] puffeth them vp, but the knowledge of the godlie humbleth them.

[d] 1. Cor, 8. 2, & 14, 3.

3. Lastlie, the elect, besides the knowledge of Gods word, haue [e] a free & franke heart to performe it in their liues and conuersations, which no reprobate can haue: for their illumination is not ioyned with

[e] Psa, 40, 6. 2. Tim, 3, 5 Tit, 1, 16.

true and ſincere obedience. By this it is eaſie to diſcerne of the illumination of Anabaptiſtes, or Familiſtes, and manie other which brag of the ſpirit.

VIII

The ſecond is the ſight of ſinne aryſing of the knowledge of the Lawe. To this Ieremie exhorteth the Iewes of his time, ſaying [f] *knowe thine iniquitie, for thou haſt rebelled againſt the Lord thy God. &c.* The cheefe cauſe of the ſight of ſinne is Chriſt by his holie ſpirit, [g] *who detecteth the thoughts of many harts and iudgeth the world of ſinne.* The manner of ſeeing our ſinnes, muſt be to knowe them particularlie: for the vileſt wretch in the worlde can generallie and confuſedlie ſaie, he is a ſinner: but that the ſight of ſinne may be effectuall to ſaluation, it muſt be more ſpeciall and diſtinct euen in particular ſins: ſo that a man may ſaie with Dauid, [h] *my ſinnes haue taken ſuch holde of mee, that I am not able to looke vp: they are more in number, then the haires of mine heade: therefore my heart hath failed mee,* Againe a man muſt not barelie ſee his particular ſins, but hee muſt alſo ſee the circumſtances of them, as namely the fearefull curſes and iudgments of God, which accompanie euerie ſinne: for the conſciences of manie

2 Sight of ſinne.

[f] Ier. 3. 13

[g] Luk. 2. 25 Iohn. 16. 8.

[h] Pſ. 40. 12

many tell them of their sinnes in particular, yet they cannot hee humbled for them, and leaue them: because they haue not seene that vgly taile of the curse of God, that euerie sinne draweth after it.

IX.

The meanes to attaine to the sight of sin, is by a diligent examination of a mans owne self; This was the practise of the children of Israell in affliction. [i] *Let vs trie (saie they) and search our waies, and turne againe to the Lord.* And Dauid giueth the same counsell to Saules Courtiers. [k] *Tremble and sinne not, examine your owne heart on your bed, and bee still.* The examination must bee made by the commandements of the lawe, but specially by the tenth, which ransacketh the heart to the verie quicke: and was the meanes of Paules conuersion. For he beeing a proude Pharisee, [l] this commaundement shewed him some sinnes, which otherwise hee had not knowen, and *it killed him*, that is, it humbled him. If so be it that after examination a man cannot finde out his sinnes (as no man shall finde out all his sinnes, for [m] the heart of man is a vast gulf of sinne, without either bottome or banke, and hath infinite hidden corruptions in it) then hee must in a godly

[i] Iames. 3. verse 40.

[k] Psal. 4. verse 4.

[l] Rom. 7. verse 7, 10.

[m] Iere. 17. verse 9.

iealousie, suspect himselfe of his vnknowen sinnes. As Dauid did saying, [n] *Who can vnderstande his faultes? cleanse mee from my secrete faults.* And as Paule did [o] *I know nothing by myselfe, yet am I not thereby iustified.* And good reason it is why men should suspect themselues of those sinnes which as yet they neuer saw in themselues [p] for *that which is highlie esteemed amongst men, is abhomination in the sight of God:* and the verie [q] *Angels are not cleane in his sight.*

[n] Psal, 19. verse 12.

[o] 1. Cor. 4, verse 4.

[p] Luke 16, verse 15.

[q] Iob 4. verse 18.

X

3 Sorrowe for sinne.

The third is a sorrow for sinne, which is a paine and pricking in the heart arising of the feeling of the displeasure of God, and of the iust damnation which followeth after sinne. This was in the [r] Iewes after Peters first sermon: and in [s] Habacucke at the hearing of Gods iudgments: *When I heard* (saith he) *my bellie trembled: my lips shooke at the voice: rottennes entred into my bones: and I trembled in my selfe, that I might rest in the daie of trouble.* This sorrow is called *the* [t] *spirite of bondage to feare*: because whē the spirit hath made a mā see his sins, he seeth further the curse of the law, & so he finds himselfe to be in bondage vnder Satan, hel, death, damnatiō: at which most terrible sight his heart is smitten with

[r] Act, 2, 37

[s] Habba, 3. verse 16.

[t] Rom, 8. verse 15.

feare

feare and trembling, through the consideration of his hellish and damnable estate.

This sorrowe if it continue and increase to some great measure, hath certain Symptomes in the bodie [a] as burning heate [b] rowling of the intrals, [c] a pining and fainting of the solide partes.

[a] Iob, 30. verse 30.
[b] Lame, 1. 20, & 2, 11 Osea, 11, 8
[c] Psal, 32. verse 4.

XI

In the feeling of this sorrow, three things are to be obserued. The first: all men must loke that it be seriously & soundly wrought in their hearts: for looke as men vse to break hard stones into many small pieces and into dust: so must this feeling of Gods anger for sinne bruse the heart of a poore sinner and bring it to nothing. And that this may so be, sorrow is not to be felt for a brunt, but very often before the ende of a mans life. The Godly man [d] *from his youth suffereth the terrors of God.* Iacob wrestling with the Angel gets the victorie of him, [e] but yet he is faine to goe halting to his graue, and traile one of his loines after him continually. * The paschal Lamb was neuer eaten without sowre hearbes, to signifie that they which will bee free from the wrath of God by Iesus Christ, must feele continually the smart of their owne sinnes. The second: all

1

[d] Psal, 88. verse 15.
[e] Gen, 32. verse 25.
*Exo, 12, 8. Zach, 12 10

2

men must take heede, least when they are touched for their sinnes, they besnare their own consciences, for if the sorrow be somewhat ouer sharpe, they shall see themselues euen brought to the gates of hell, and to feele the pangues of death. And when a man is in this perplexitie, he shall finde it a most hard matter to be freed from it, without the maruelous power and strength of Christ Iesus, who onely is able to helpe him and comfort him: yea many when they are once plunged in this distresse, and anguish of soule shall neuer escape it, as may appere in Caine, Saul, Achitophel, Iudas, and now of late in Iohn Hoffmeister a monke, & Latomus, who for the space of certaine daies neuer left crying that hee was damned, because that hee had wilfully persecuted the Gospell of Christ, and so he ended his life. Therefore most worthie is Paules counsell for the moderating of this sorrow: [f] *It is sufficient* (saith he) *vnto the incestuous man that hee was rebuked of manie, so that now contrariwise ye ought rather to forgiue him and comfort him, least he shoulde be swallowed vp of ouermuch heauines*, And further hee giueth another reason, which followeth, *lest Sathan should circumuent vs: for we are not ignorant of his enterprises*. And indeede

[f] 2 Cor, 2. verse 6,7.

indeed common experience ſheweth the ſame that when any man is moſt weak, then Sathã moſt of al beſtirreth himſelf to worke his confuſion. The third is, that al mẽ which 3
are humbled haue not like meſure of ſorrow but ſome more, ſome leſſe. Iob felt the hand of God in exceding great meaſure, whẽ he cried, [g] *O that my griefe were wel weied, & my miſeries were laid together in the ballance, for it wold be now heauier then the ſand of the ſea, therefore my wordes are now ſwallowed vp, for the arrowes of the Almightie are in me, and the venome thereof doth drinke vp my ſpirite, and the terrors of God fight againſt me.* The ſame did Ezechia, when on his death bed he ſaid, [h] *he brake al my bones like a Lion, and like a Crane or a ſwallow, ſo did I chatter, I did mourne like a doue, &c.* Contrariwiſe the thiefe vpon the croſſe, and Lydia in her conuerſion neuer felt any ſuch meaſure of grief, for it is ſaid of her, that *God* [i] *opened hir heart to be attentiue to that which Paule ſpake*, & preſently after ſhe intertained Paul and Silas cheerefully in hir houſe, which ſhe coulde not haue done, if ſhee had beene preſſed downe with any great meaſure of ſorrowe: neither are any to diſlike themſelues, becauſe they are not ſo much humbled, as they ſee ſome others; for God in great

[g] Iob, 6. verſe 3.

[h] Eſaie, 38. verſe 13. 14.

[i] Act, 16. verſe 14.

great wiſedome giueth to euery one which are to be ſaued, that which is conuenient for their eſtate. And it is often ſeene in a feſtred ſore that the corruption is let out as well with the pricking of a ſmall pin, as with the wide lance of a Raſer.

XII

4 Holy diſpaire.

The fourth thing in true humiliation is an holy deſperation: which is when a man is wholly out of all hope euer to attaine ſaluation by any ſtrength or goodnes of his owne: ſpeaking and thinking more vilely of himſelfe then any other can doe; and heartily acknowledging himſelfe to haue deſerued not one onely but euen tenne thouſand damnations in hell fire with the diuell and all his Angels. This was in Paule, when hee ſaid of himſelfe that he was the [u] *chiefe of all ſinners*. This was in Daniell, when in the name of the people of Iſraell he praied and ſaid, [x] *O Lorde, righteouſnes belongeth vnto thee and to vs open ſhame, as appeareth this daie &c.* Laſtly the ſame was in the prodigall childe: who ſaide, [y] *Father, I haue ſinned againſt heauen and againſt thee, and I am no more worthie to bee called thy ſonne,*

[u] 1. Tim, 1 verſe, 15.

[x] Dan, 9. verſe 7.

[y] Luke 15. verſe 19.

XIII.

Many are of opinion that this ſorrow for ſinne

ſin is nothing elſe but a Melancholike paſſion: but in trueth the thing is farre otherwiſe: as may appeare in the example of Dauid: who by all coniectures was leaſt troubled [z] with Melancholie, and yet neuer any tatted more deepelie of the ſorrow and feeling of Gods anger for ſinne then hee did, as the booke of Pſalmes declareth. And if anie deſire to knowe the difference, they are to bee diſcerned thus. Sorrow for ſinne maie be where health, reaſon, ſenſes, memorie and all are ſound: but Melancholike paſſions are where the body is vnſound and the reaſon, ſenſes, memorie, dulled & troubled. Secondlie, ſorrow for ſinne is not cured by any Phiſicke, but onelie the ſprinkling of the bloud of Ieſus Chriſt: Melancholike paſſions are remoued by Phyſicke, diet, muſicke and ſuch like. Thirdlie, Sorrowe for ſinne riſeth of the anger of God, that woundeth & pearceth the conſcience: but Melancholike paſſions riſe onelie of meere imaginations ſtronglie conceiued in the braine. Laſtlie theſe paſſions are long in breeding and come by little and little: but the ſorrow for ſinne vſuallie commeth on a ſudden as lightning into a houſe. And yet howſoeuer they are differing, it

Sorrow for ſinne Melancholie.

[z] 1. Sam, 16, ver, 12.

1.

2.

3.

4.

must

muſt be acknowledged that they may both concurre together: ſo that the ſame man which is troubled with Melancholie, maie feele alſo the anger of God for ſinne.

XIIII.

Thus it appeareth how God maketh the hart fit to receiue faith: in the next place it is to be conſidered howe the Lord cauſeth faith to ſpring and to breed in the humbled hart. For the effecting of this ſo bleſſed a worke, God worketh foure thinges in the hart. Firſt when a man is ſeriouſly humbled vnder the burden of his ſinne, the Lord by his ſpirit makes him lift vp himſelfe to conſider & to ponder moſt diligentlie the great mercie of God offered vnto him in Chriſt Ieſus. After the conſideration of Gods mercie in Chriſt: he commes in the ſecond place, to ſee, feele, and from his heart to acknowledge himſelfe to ſtande in neede of Chriſt and to ſtand in neede of euerie drop of his moſt pretious bloude. Thirdlie the Lorde ſtirreth vp in his heart a vehement deſire and longing after Chriſt and his merites: this deſire is compared to [a] thirſt: which is not onelie the feeling of the drines of the ſtomacke, but alſo a vehement appetite after drinke, and Dauid fitlie expreſſeth

1 Conſideration of gods mercie.

2 Feeling of the wãt of Chriſt.

3 Deſire.

[a] Reu, 21. verſe 6. Iſay 55, 1. Luk, 1, 53.

preſſeth it when he ſaith, *I ſtretched foorth my handes vnto thee: my ſoule deſireth after thee as the thirſtie Land.* Laſtlie, after this deſire he beginnes to praie, not for anie worldly benefite, but onelie for the forgiueneſſe of his ſinnes, crying with the poore publican, *O God be mercifull to me a ſinner.* Now this praier, it is made, not for one daie onelie, but continuallie from daie to daie: not with the lippes, but with greater ſighes and groanes of the hart, then that they can be expreſſed with the tongue. Nowe, after theſe deſires and prayers for Gods mercie, ariſeth in the heart, a liuelie aſſuraunce of the forgiuenes of ſinne. For GOD, who cannot lye, hath made his promiſe [c] *Knocke it ſhall bee opened:* and againe: *Before they call I will aunſwere, and while they ſpeake I will heare.* Therefore when an humbled ſinner comes crying, & knocking at his mercie gate for the forgiueneſſe of ſinne, eyther then or ſhortlie after, the Lord worketh in his hart a liuely aſſuraunce thereof. And [d] whereas hee thirſteth in his hart, beeing ſcorched with the heate of gods diſpleaſure beating vpon his conſcience, Chriſt Ieſus giueth him to drinke of the well of the water of life freelie, and hauing dronken thereof, he ſhall neuer be more a thirſt, but

[b] Pſa. 143. ver. 6.

4. Prayer for the pardon of ſinne.

A liuelie aſſurance.

[c] Math. 7. Eſay. 65. 24

[d] Re. 21. 6. Ioh. 4. 14.

but ſhall haue in him a fountaine of water ſpringing vp into euerlaſting life.

XV

For the better vnderſtanding of this that God worketh, *ſauing faith* in the hart of man after this manner; it muſt bee obſerued that a ſinner is compared * to a ſicke man oft in the ſcriptures. And therefore that the curing of a diſeaſe fitly reſembleth the curing of ſinne. A man that hath a diſeaſe or ſore in his bodie before hee can bee cured of it, he muſt ſee it, feele paine of it, and be in a feare leſt it bring him into danger of death: after this, he ſhall ſee himſelfe to ſtande in neede of Phiſick, and he longeth till he be with the Phiſitian: when he is once come to him, he deſireth, him of all loues to helpe him & to ſhew the beſt skill he can: he will not ſpare for any coſt: then he yeeldes himſelfe into the Phiſitians handes, perſwading himſelfe, that by Gods bleſſing, he both can and will help him: after this he comes to his former health againe. On the ſame manner, euerie man is wounded with the deadly wound of ſinne at the very heart: and he that woulde bee ſaued and eſcape damnation, muſt ſee his ſinne, bee ſorrowfull for it, and vtterlie diſpaire of his owne ſtrength to attaine

Luk, 4, 18
Math, 9, 11. 12.

ſal-

ſaluation thereby: furthermore he muſt ſee himſelfe to ſtande in neede of Chriſt, the good Phiſition of his ſoule, and long after him, and crie vnto him with deepe ſighes and grones for mercie: after this Chriſt Ieſus will temper him a plaiſter, of his owne heart bloud, which beeing applied, he ſhall finde himſelfe reuiued, and ſhall come to the aſſurance of the forgiuenes of all his ſinnes. So it was in Dauid, when he repented of his adulterie and murther. Firſt God made him ſee his ſinnes, for he ſaith, [e] *I know mine iniquities, and my ſinnes are euer before me.* Secondly, he felt Gods anger for his ſinnes, [f] *make me* (ſaith he) *to heare ioy and gladnes, that the bones which thou haſt broken may reioice.* Thirdly hee vtterly diſpaired of his owne ſtrength in that he ſaid, [g] *ſtabliſh mee with thy free ſpirit*; ſignifying therby, vnleſſe the Lord woulde ſtaie him with his glorious power, he ſhould run headlõg to his own cõfuſion. Fourthly he comes to ſee himſelfe ſtand in great neede of Gods fauour: [h] one mercie will not content him: hee praieth for the whole innumerable multitude of his mercies, to bee beſtowed on him, to doe away his iniquities. Fiſtly, his deſire and his praier for the forgiuenes of his ſin, are ſet down

[e] Pſal. 51 verſe 3.

[f] verſe, 8.

[g] verſe 12.

[h] verſe 1.

in,

in the whole Pſalme. And in his praier hee gathereth ſome comfort, and aſſurance of Gods mercie towardes himſelfe: in that he ſaith, *the ſacrifices of God are a contrite ſpirit:* [i] *a contrite and broken heart O God, thou wilt not deſpiſe.*

[i] verſe. 17.

XVI.

There are diuers degrees and meaſures of this vnfained faith, according as there be diuers degrees of Chriſtians: ſome [p] are yet in the wombe, and haue *their mother* the church *traueling of them*: ſome [q] are *new borne babes feeding on the milke* of the word: ſome are [r] *perfect men in Chriſt, come to the meaſure of the age of the fulnes of Chriſt.*

Degrees of faith.
[p] Reue. 12 verſe. 2. Gala. 4. verſe. 19.
[q] 1. Cor. 3. verſe. 2.
[r] Eph. 4. verſe. 13.

XVII.

The leaſt meaſure of faith that any Chriſtian can haue, is compared to the [s] *graine of muſter ſeede*, the leaſt of all ſeedes: and to *flaxe* [t] that hath fire in it, but ſo weake that it can neither giue heate, nor light, but onelie maketh a ſmoke, and is called by the name of a [u] *litle faith*: and it may be thus deſcribed, when a man of an humble heart doth not

The leaſt meaſure of faith.
[s] Math. 17. 20.
[t] Eſay. 43. 2
[u] Math. 8. 25.

cc yet feele the aſſurance of the forgiuenes of
cc his owne ſinnes, and yet hee is perſwaded
cc they are *pardonable*, deſiring that they might
cc be pardoned. And therfore praieth to God,
cc

that

that he woulde pardon them, and giue him strength to leaue them.

XVIII.

A litle faith may more plainly be known by conſidering theſe foure points: firſt that it is onely in his heart, who is humbled for ſinne: [x] *for the Lord dwelleth with him, that is of a contrite and humble ſpirite, to receiue the ſpirite of the humble, and to giue life to them that are of a contrite heart.* Secondly, it is in a man eſpecially at the time of his conuerſion, and calling to Chriſt, after which hee is to growe from faith to faith. Thirdlie, this faith though it *be in* the hart, yet it is not ſo much *felt in* the heart: this was in Dauid at ſome times, [y] *my God, my God, why haſt thou forſaken me*, ſaith he. The firſt wordes *my God, my God* are ſpeeches of faith: yet the latter, *why haſt thou forſaken me*, ſhewe that then he had no feeling of Gods mercie, A little faith then is in the heart of a man, as in the ſpring time the fruite is in the bud, which yet appeareth not, but onely hath his nature and ſubſtance in the bud. Laſtlie, the beginnings and ſeeds of this faith are three.

x Eſai. 57. Verſe 17.

y Pſal. 22. Verſe. 1.

The firſt is a perſuaſion, that a mans own ſins are pardonable: this perſwaſion though it bee not faith, yet it is a good preparation

1 A perſwaſion that ſinne is pardonable.

to faith: For the wicked cut themselues off quite from Gods mercie, in that with Cain they say, their sinnes are greater, then that they can be forgiuen. The second is a desire of the fauor & mercy of God in Christ, & of the meanes to attaine to that fauour. [b] This desire is a speciall grace of God, and it hath the promise of blessednes, and it must be distinguished from that desire which wicked men haue, who though they desire life eternal, as Balam did, yet they cannot desire the meanes as faith, repentance, mortification, &c. The third is, praier for nothing in this world, but onely for the forgiuenes of their sins: with great sighes and grones, from the bottome of the heart, which they are not able to expresse, as they feele them. Nowe this hearty praying and desire for the pardon of sinne can neuer come from the flesh but onely from the spirite, who [c] stirreth vp these heauenlie motions of longing, desiring, sighing after remission of sinne, and all other graces of God, which hee bestoweth vpon his children. And where the spirite of Christ dwelleth there must needes be faith, for [d] Christ dwelleth in the harts of the faithfull by faith. Therefore as Rebecca, whē she felt the Twins striue in her wombe, though

[a] 4. Gen 3.
2 Adesire of grace.
[b] Mat. 5.6 Luk 1.53. Psal. 145. 19. Psal. 10.17. & 38.9. Num. 23.9.
3 Praier for pardon
[c] Ro. 8.25.
[d] Eph. 3.17.
Ge. 25. 22.

it

it pained hir, yet she knewe, both that shee had conceaued, and that the children were quicke in hir: so they who haue these motions, & holy affections in them before mentioned may assure themselues, that the spirit of God dwelleth in them, & cõsequently that they haue faith though a weake faith.

XIX

Examples of this small faith are euident in the Apostles, who though [e] they beleeued that Christ was the sauior of the world, yet they [f] were ignorant of his death and resurrection, which are the chiefe names of saluation. After his resurrection they were ignorant of his ascention, & of his spirituall kingdome, for they dreamed [g] of an earthlie kingdome: & at his death they all fled from him, and Peter fearefully denied him. They being in this estate are not saide to haue no faith, but to be of [h] litle faith. Another example we haue in Dauid, who hauing continued a long space in his two great sins, adultery & murther, was admonished thereof by Nathan the Prophet: being admonished he cõfesseth his sins, and strait way Nathan declared vnto him from the Lord the forgiuenes of the. Yet afterward Dauid humbleth himselfe, as it appeareth in the 51. Psalme, and

[e] Math. 16.
[f] Math. 17. 23. Luke 9. 45.
[g] Act. 1. 6.
[h] Mat. 8. 27.

praieth most earnestly for the forgiuenes of those and all other his sins, euen as though it had not beene true, that they were forgiuen, as Nathan tolde him: The reason is: howsoeuer they were remitted before God, yet Dauid at his first repenting of them, felt none assurance in his heart of the forgiuenes of them, onely he had a persuasion, that they might be pardoned. And therefore hee vehemently desired and praied to the Lorde, to remitte them, and to sanctifie him anewe. This then beeing the least measure of faith, it must be remembred, that he who hath not attained to it, hath as yet no sauing faith at all.

XX

The greatest measure of faith is *a full perswasion of the mercie of God*. For it is the strength and ripenes of faith. Rom. 4. verse 20. 21. *Abraham not weake in faith but beeing strengthened in the faith, was fullie perswaded, that he who had promised was able to doe it:* This full assurance is when a man can saie with Paul, Rom. 8. 38 *I am perswaded that neither life nor death, nor Angels, nor principallities, nor powers, nor things present nor things to come, nor height, nor depth, nor anie other creature shall be able to separate vs from the loue of God, which is in Christ Iesus our Lord.*

The greatest measure of faith.

Lord. And leaſt any ſhould think: this ſaying is peculiar to Paule, the whole Church, in the Canticles, vſeth the ſame in effect: ſaying, [k] *Loue is ſtrong as death, iealouſie is as cruell as the graue, the coales thereof are fierie coales, and a vehement flame. Much water cannot quench loue, neither can the floods drown it: if a man ſhould giue all the ſubſtance of his houſe for loue, they would cõtemne it.* Cant. 8 Verſe. 6. 7.

XXI.

No Chriſtian attaineth to this full aſſurance at the firſt, but in ſome continuaunce of time, after that for a long ſpace hee hath kept a good conſcience before God and before men: and hath had diuers experiences of Gods loue and fauour towardes him in Chriſt. This Paul declareth to the Romans: [l] in afflictions God *ſheds abroad his loue in theyr hearts, by the holie Ghoſt, which is giuen to them:* hence ariſeth patience, from patience commeth experience, from experience hope, and hope neuer maketh aſhamed, or diſappointeth him of eternall life. This is euident in Dauids practiſe. [m] *Doubtleſſe, ſaith he, kindnes and mercie ſhall followe mee all the dayes of my life, and I ſhall liue a long ſeaſon in the houſe of the Lord.* Marke this his reſolute perſwaſion, and conſider howe hee came vnto it: namely by

[l] Rom. 5. Verſe 45.

[m] Pſa. 23 Verſe 6.

experience of Gods fauour at ſundry times, and after ſundrie manners. For before he ſet down this reſolution, he numbred vp diuers benefites receiued of the Lord: that [n] *he fed him in greateſt paſtures, & led him by the refreſhing waters* Gods word. That he *reſtoreth him and leadeth him* in the pathes of reighteouſnes. That he ſtrēgtheneth him in great dangers, euen of death, and preſerueth him, that in deſpight of his enemies, he inriched him with manie benefites. By meanes of all theſe mercies of God beſtowed on him he came to be perſwaded of the continuance of the fauour of God towards him. Againe Dauid ſaid before king Saull, [o] *let no mans heart faile him becauſe of Goliah: Thy ſeruant will go and fight with the Philiſtine*. And Saul ſaide [p] to Dauid: *Thou art not able to goe againſt this Philiſtine to fight with him: for thou art but a boy, & he is a man of war from his youth*. Dauid anſwered, he was able to fight with, & to ſlaie the vncircumciſed Philiſtine. And the ground of his perſwaſion was taken from experience: for thus he ſaide: [q] *Thy ſeruant kept his fathers ſheep, and there came a Lyon, and likewiſe a beare and tooke a ſheepe out of the flocke. And* [r] *I went out after him and ſmote him, & took it out of his mouth, and when he aroſe againſt me, I caught him by the beard.*

[n] Pſal. 23. 2. 3. 4.

[o] 1 Sam. 17. 13.

[p] Ver. 33.

[q] Ver. 34.

[r] Ver. 35.

beard, and smote him and slewe him. So thy ser- f Ver. 36.
uant slew both the Lyon and the Beare: Therefore
this vncircumcised Philistine shalbe as one of them,
seeing he hath railed on the host of the liuing God.
The like proceeding must bee in matters concerning eternall life. Litle Dauid resembleth euery Christian: Goliah and the army of the Philistines resembleth Sathan and his power. He therefore that will be resolued, that he shall be able to ouercome the gates of hell, and attaine to life euerlasting, must long keep watch & ward ouer his own hart, & he must fight against his owne rebellious flesh, and crucifie it: yea he must haue experiences of Gods power strēgthing him in many tēptations, before he shal be assured of his attaining to the kingdome of heauen.

XXII.

Thus much concerning faith it self: now follow the fruits and benefites of faith. By meanes of this speciall faith, the elect are trulie [a] *ioyned* vnto Christ, and haue an heauenlie *communion* and felowshippe with him, and therefore doe [b] in some measure inwardly feele his holie spirite mouing and stirring in them, as Rebecca felt the Twins to stirre in her wombe. Christ is as [c] *the head in the bodie*: euerie beleeuer as a

[a] Eph. 3. 17 Vnion with Christ.
[b] Eph. 3 20 Eph. 1. 19. 1. Cor. 13 16.
[c] Eph. 1. 22 23.

Communion with Christ.

member of the same body: now as the head giueth sence and motion to the members, and the members feele themselues to haue sense, and to moue by meanes of the head, so doth Christ Iesus receiue and quicken euerie true beleeuer, and by his heauenlie power maketh him to doe the good which he doth. [d] And as from the stocke sappe is deriued to the graft, that it may liue and grow, and bring foorth fruite in his kinde: so doe all the faithfull that are grafted into Christ the true Vine. And as the graft loseth his wilde nature, and is chaunged into the nature of the stocke, and bringeth forth good fruite, so in like manner it is with them that are in Christ: who by little and little are wholie renewed [e] from euill to good.

[d] Rom.6. 4.5. Ioh.15.1.2. Ephe.4.13. 16.

[e] Act.15 9.

XXIII

The elect being thus ioyned vnto Christ, receiue three wonderfull benefites from him, *Iustification*, *Adoption*, *Sanctification*. *Iustification* is, when the electe being in themselues rebellious sinners, and therefore firebranes of hell fire, and Gods owne enemies, [f] yet by Christ they are accepted of the Lord as perfectlie pure and righteous before him.

[f] 1 Cor.1. 30. 2 Cor.5.21.

This

XXIIII

This iuſtification is wrought in this maner. Sinne is that which maketh a man vnrighteous, and the childe of wrath and vengeance. In ſinne, there are three things which are hurtfull to man: the firſt is *Condemnation*, which commeth of ſinne: the ſecond is, the *diſobedience* of the lawe in ſinne, the third is, the root and fountaine of ſinne, *originall corruption*. Theſe are three deadly woundes, and three running ſores in the hearts and conſciences of all ſinners. [a] Now Chriſt Ieſus is perfectly righteous, and in him a ſinner may find three ineſtimable benefits anſwerable to the three former euils. Firſt, *the ſuffringes of Chriſt* vpon the Croſſe, ſufficient for all mens ſinnes. Secondly, *the obedience of Chriſt* in fulfilling the lawe. Thirdly, *the perfect holines* of the humaine nature of Chriſt: theſe are three ſoueraigne medicines to heale all wounded conſciences: and they are as three running ſtreames of liuing water to bathe and to ſupple the bruiſed and contrite heart. [c] Now commeth faith, and firſt laieth hold of the ſufferings of Chriſt, and ſo a ſinner is freede from the *puniſhment* and *guilt of ſinne*, and from eternall damnation, and thus the firſt deadlie wounde is cured

Iuſtification.

[a] Luk. 1.35 Coloſſ.2.9. Ioh.4.14. Mat.2.17

[c] Coloſſ.2.14 Gal.3.13. Ephe1.7

red.[d] Againe, faith laieth hold of the perfect obedience of Christ, in fulfilling the lawe, & thus the second wound is cured.[e] Thirdly, faith applieth the *holines of Christs humane nature* to the sinner, & then his nature is accepted of God as perfectly sanctified, and so his third deadlie wound is cured. Thus a sinner is made righteous by the righteousnes of Christ imputed to him.

[d] Rom.4. 18.19. Mat.3.15. Phil.2.8. Esa.53.11.
[e] Rom.8. 1.2.3. Ioh.27,19.

XXV.

From true iustification, proceede[a] manie other benefits, and they are either outward, or inward. Outwarde benefites are three. The[b] first is *Reconciliation*, by which a man iustified is perfectly reconciled to God, because his sinne is done awaie, and he is arrayed with the perfect righteousnes of Christ. The[c] second is, that afflictions to the faithfull are no punishments for sin, but onely fatherly and louing chastisments. For the guilt and punishment of sinne was borne of Christ. Now therefore, if a Christian bee afflicted, it is no punishment: for then God shoulde punish one fault twise, once in Christ, and the seconde time vpon the Christian: which thing doth not agree with his iustice: it remaineth therefore that afflictions are only corrections in the faithfull.

[a] Rom.5. 1.2.3.4.5.6
1 Reconsiliation.
[b] 2.Cor. 5. 18.
Rom.5.10. 11.
[c] 2. Cor 6. 9. Heb.12.6. 2.Sa.7.14. 2.Sam.12. 13.14.
2 Afflictions tonelie chastisments.

full. The third benefite is, that the man iuſtified doth [d] *deſerue* and *merite at Gods hands* the kingdome of heauen. For being made perfectly righteous in Chriſt, he muſt needs *merite eternall life in and by Chriſt*. And therefore Paull called it the iuſtification of life: Rom. 5. 18.

3 Merite in Chriſt.
[d] Mat. 19. 28. 29. Apoc. 22. 12. & 21. 6.

XXVI

Inward benefites proceeding from iuſtification, are thoſe which are inwardlie felt in the heart, and ſerue for the better aſſurance of iuſtification, and they are principallie fiue. The firſt is, *Peace and quietnes of conſcience*. As all men naturallie in Adam are corrupt, ſo all men naturallie haue corrupt and defiled conſciences, accuſing them & arraigning them before Gods iudgement for their ſinnes: in ſuch wiſe that euerie ſuſpition of death and feare of imminent danger maketh a naturall man ſtand agaſt at his wits end, knowing not what to doe: [c] but by faith in Chriſt, the Chriſtian is perſwaded of remiſſion of his ſinnes, & ſo the diſquietnes of his conſcience is appeaſed, and hee hath an inwarde peace in all extremities, which cannot be taken from him.

Peace of conſcience

[c] Heb. 10. 22. Rom. 5. 1. Ro. 15. 16.

XXVII

The ſlumbring & dead conſcience is much like

A difference betweene a dead conscience & a quiet conscience.

like to the good conscience pacified, & manie through ignorance take the one for the other. But they may be seuered and discerned thus. First, let the beleeuing Christian examine himselfe, whether his conscience was afflicted with the sence of Gods iudgments, and pressed downe with the burden of his sinne before hee came to that quietnes: for then he may be in good hope, that it was the Spirit of God who brought that peace, because God hath promised [f] *That he will dwell with the humble and contrite, to reuiue and quicken them.* But if hee haue alwaies had that peace from the beginning of his dayes, hee may easilie deceiue himselfe, by taking the numnesse and securitie of a defiled conscience for true peace of conscience. Secondly, let him search from whence this peace of his conscience proceedeth. [g] For if it come from any thing else but from the certaintie of the remission of sinne, it is no true peace: as manie, flattering themselues in sinne, and dreaming of a pardon, are thereupon quieted, and the Deuill is readie enough to put this into their mindes: but this can be no true peace. Thirdly, let him examine himselfe, if hee haue a care to keep a good conscience: which if hee haue, hee hath

[f] Ioh 7.37. Esay.57.15.

[g] Rom. 5.1. Heb.9.14.

hath also receiued from the Lord a good & a quiet conscience: [h] For if God bestowe vpon anie man a gift concerning his saluation, he giueth him also a care to keepe it.

[h] Act. 23. 1. & 24. 16.

XXVIII.

The second inwarde benefite is [i] *An entrance into Gods fauour*, and a perseuerance in it, which is indeede a wonderfull benefite. When a man commeth into fauour with his Prince, then is he bolde to come vnto his Prince, and he may haue free accesse vnto his presence, and he may sue to his Prince for any benefite or preferment whereof he standeth in neede, and may obteine it before anie other, so they which are in Gods fauour, by reason that they are freely pardoned, and iustified in Christ, doe boldlie approch into Gods presence, and they are readie to aske, and sure to obteine anie benefite that is for their good. [k] The third is *a spirituall ioy in their hearts*, euen then when they are afflicted: because they looke certainely to obtaine the kingdome of heauen. The fourth is [l] that *the loue of GOD is shed in the hartes* of the faithfull by the holy Ghost: that is, that the holie Ghost doth make the faithfull verie euidentlie to feele the loue of God towards them, and doth as

[i] Eph. 3. 12. Rom. 5. 2.

2 Entrance with boldnes into Gods presence.

[k] Rom. 5. 3. & 14. 17.

3 Ioye.

[l] Rom. 5. 5.

4 Feeling of Gods loue.

it

it were, fill their harts with it.

XXIX

[a] Ioh.1.12. Gal.3.26. The second maine benefite is [a] *Adoption*, whereby they which are iustified, are also accepted of God as his own children. From

1 Heb 2.11. 12. *Adoption* proceed manie other benefits. First the elect childe of God hereby is *made a brother to Christ*. Secondly, he is a king, and the

2 1.Pet.2.9. kingdome of heauen is his inheritãce. Third

3 Heb.6.7.8. ly, he *is Lord ouer all creatures*, saue Angels.

4 1 Cor.3.22 Heb.1.14. Fourthly, the holy *Angels minister* vnto him for his good: they garde him and watch about him. Fiftlie, all thinges, yea greeuous

5 Rom.8.28. 2 Cor.15. afflictions and sin it selfe, turne to his good, though in his owne nature it bee neuer so

[b] Heb.2.15 1 Cor.15.54. hurtfull: [b] & therefore death (which is most terrible) vnto him is no enterance into hell, but a narrow gate to let him into euerlasting

6 Rom.5.5. 1.Cor.10.10. life. Lastly, being thus adopted, he may look for comfort at Gods hand answerable to the measure of his affliction, as God hath promised.

XXX

Assurance of adoptiõ The inwarde assurance of Adoption is by two witnesses. The first is our spirite, that is, an heart and conscience sanctified, by the sprinkling of the bloud of Christ. Nowe because it commeth to passe that the testimonie of our spirit is feeble and weake, God of his

his goodnes hath giuen his owne ſpirite to bee a fellow witnes with our ſpirite: for the elect haue in themſelues the ſpirite of Ieſus Chriſt, teſtifying vnto them & perſwading them that they are the adopted children of God.[c] For this cauſe the holie Ghoſt is called the *ſpirit of adoption*, becauſe it worketh in vs the aſſurance of our adoption:[d] and it is called a pawne or earneſt. For as in a bargaine, when parte of the price is paied in earneſt, then aſſurance is made, that men will pay the wholeſo when the child of God hath receiued thus much frō the holy ghoſt to be perſwaded that he is adopted & choſen in Chriſt, he may be in good hope, and he is alredie put in good aſſurance, fullie to inioy eternall life in the kingdome of heauē.

The ſpirit of Adoption.

[c] Ro. 8. 16. Gal. 4. 6. 1. Pet 3. 21.

[d] 2. Cor. 1. 21.

[e] Indeede this teſtimonie is weake in moſt men, and can ſcarſe bee perceiued: becauſe moſt Chriſtians, though they may be old in reſpect of yers, yet they are babes in Chriſt, & not yet come to a perfect grouth: & may find in themſelues great ſtrength of ſin, and the graces of God to be in ſmall meaſure in them. And again, the children of God being moſt diſtreſſed, as in time of triall, & in the houre of death, then the inward working of the holy ghoſt is felt moſt euidently. But a

[e] Ro. 8. 23. 1 Ioh. 3. 2. Coloſſ. 3. 3. 1 Col. 3 1. Eph 4. 14.

re-

reprobate cannot haue this testimonie at all though in deede a man flattereth himselfe, and the Deuil imitating the Spirite of God, doth vsuallie perswade carnall men and hypocrites that they shall bee saued. But that deuillish illusion, and the testimonie of the Spirite may bee discerned by two notes. The first is heartie and feruent prayer to God in the name of Christ. For the same spirite that testifieth to vs that wee are the adopted children of God, doth also make vs crie, that is, feruentlie with groues and sighes filling heauen & earth, pray to God. Now, this heartie, feruent and loud crying in the eares of God, can the Diuell giue to no hypocrite: for it is the speciall marke of the spirite of God. The other note is, that they which haue the speciall testimonie frō the spirite of God, haue also in their hearts the same affections to God which children haue to their father: namelie, loue, feare, reuerence, obedience, thankefulnes, for they call not vpon God, as vpon a terrible Iudge, but they cry Father, Father. And these affections they haue not, whom Sathan illudeth with a phantasticall imagination of their saluation, for it may bee, that through hypocrise, or through custome the

Labour in prayer: for it is the proper marke of the spirit of adoption: and in praier wee shall most of all feele the spirite of adoptiō.

they may call God Father, but in truth they cannot doe it.

XXXI

The elect beeing thus assured of their adoptiõ & iustificatiõ, are indued with hope by which they looke patiently for the accomplishing of all good things which God hath begunne in them. And therefore they can vndergoe all crosses and afflictions with a quiet and contented minde: beecause they knowe that the time will come when they shall haue full redemption from all euils. This *was* [b] *the patience of Paules hope* whē he said, that nothing in the world could seuer him from the loue of God in Christ. And like to this was the patience of Policarpe, & of Ignatius, who when he was cõdemned and iudged to be throwne to wilde beasts, and now heard the Lyons roring, he boldly & yet patiently said; *I am the wheate of Christ, I shalbe ground with the teeth of wild beasts that I may be founde good breade.* Also the same was the patience of the blessed Martir saint Laurence, who like a meeke Lambe suffered himself to be tormented on a fiery girdiron, and when he had beene pressed downe with fire pikes for a great space, in the mightie Spirit of God, spake vnto the Emperor that

Hope; [a] Rom, 8. 25, & 5, 5. 2 Cor, 5, 6. 7. Hebr, 11, 1.

[b] 1. Thess, 1 3. Rom, 8, 38

caused him thus to be torméted, on this wise

This side is now rosted enough,
turne vp O tyrant great.
Assay, whether rosted or rawe,
thou thinkest the better meat.

XXXII

The third maine benefit, is [a] inward *Sanctification*: by which a Christian in his mind, in his will, and in his affections is freed from the *bondage* and *tyrannie* of sin & sathan, and is by litle and litle inabled through the spirit of Christ to desire & approue that which is good, & to walke in it. And it hath two parts. [b] The first is *Mortification*, when the power of sin is continually weakned, consumed, & diminished. [c] The secōd is *Viuificatiō* by which *inherent righteousnes* is realy put into thē, & afterward is cōtinually increased.

Sanctification.

[a] Act,15.9. Psal.103.5 Eze,11, 19. Psa.51.12

[b] Gal,5,24 Col,3.5.

[c] Eph,1.1. 1.Cor.15. 45.

XXXIII

This sanctification is wrought in al Christians after this manner. After that they are ioined to Christ, and made misticallie bone of his bone, and flesh of hys flesh, Christ worketh in them effectually by his holy spirite, and his workes are principallie three. First, [d] he causeth his owne death to worke effectuallie the death of all sinne, and to kill the power of the flesh. For it is as a Corra-

Mortification.

[d] Ro,6,3,4 Col,2.12 & 3,3,5.

siue

sinne, which being applied to the part affected, eateth out the venime and corruption: and so the death of Christ by faith applyed, fretteth out and consumeth the concupiscence & the corruption of the whole man.

* Secondly, the buriall of Christ is the buriall of sinne, as it were in a graue.[c] Thirdly, his resurrection sendeth a quickning power into them, & to make them rise out of their sinne, in which they were dead and buried, to worke righteousnes, & to liue in holines of life. Lazarus bodie lay foure daies, and stanck in the graue, yet Christ raised it and gaue him life againe, and made him do the same works that liuing mē do: so also Christ dealeth with the soules of the faithfull: they rotte and stincke in their sinnes, and would perish in them, if they were left alone: but Christ putteth a heauenlie life into them, & maketh them actiue and liuely to doe the will of God in the workes of Christianitie, and in the works of their callings. And this sanctification is throughout the whole mā: in the spirit, soule, and mind. 1. Thes. 5. 23. And here the spirit signifieth the mind and memorie, the soule, the will and affections.

Viuificatiō or the first resurrectiō.

[c] Phi. 3, 10 Rom. 6. 4.

XXXIIII

The sanctification of the minde is the en-

lightning of it with the true knowledge of Gods word. It is of two sortes, either *spiritual vnderstanding* or *spirituall wisedome*. *Spirituall vnderstanding* is a generall conceiuing of euerie thing that is to be done, or not to bee done, out of Gods word. *Spiritual wisdome* is a worthie grace of God, by which a man is able to vnderstand out of Gods word, what is to be done, or not to be done in any particular thing, or action, according to the circumstances of person, time, place &c. Both these are in euery Christian, otherwise Paul would neuer haue praied for the Colossians

[k] Col. 1, 9, [k] *That they might bee fulfilled with knowledge of Gods will, in all wisedome & spirituall vnderstanding*. In both these excelled Dauid, who testified of himself that *Gods* [l] *word was a lantern to his feete, and a light to his path: and that* [m] *God by his commandements had made him wiser then his enemies. that he had more vnderstanding then all his teachers: because Gods testimonies were his meditations,* [n] *that hee vnderstoode more then the auncient, because he kept Gods precepts*. The properties of the mind enlightened are specially two. The first is, that by it a Christian sees his owne blindnes, ignorance, vanity, as appeareth in Dauid who being a prophet of God, yet prayed; [o] *open mine eyes (O Lord) that*

[l] Psal. 119. 105.

[m] Vers. 98, 99

[n] 100,

[o] 18.

that I may se the wonders of thy law. And hence it is that the godly so much bewailes the blindnes of the minds. Cõtrariwise the wicked [p] man in the middest of his blindnesse, thinkes himselfe to see. The second is that it runneth and is occupied in a continual meditation of Gods word. So Dauid saith the [q] *righteous mãs delight is in the lawe of the Lord, & in his law doth he meditate day and night.*

[p] Ioh,9.41

[q] Psal,1,2.

XXXV.

The memorie also is sanctified in that it can both keepe and remember that which is good and agreeable to Gods will: whereas naturally it best remembreth leawdnes, & wickednes, & vanitie. This holie memory was in Dauid: [r] *I haue hid thy promises in mine hart, that I might not sin against thee.* And Mary [s] *Kept all the sayings of Christ & pondered thẽ in hir hart.* And to the exercise of this memorie, Salomon hath a good lesson: *My son hearken vnto my words, incline thine eares vnto my sayings:* [t] *let them not depart from thine eyes, but keepe them in the midst of thine hart.*

Sanctification of the memorie.

[r] Psal,119, ver,11.

[s] Luk,2,19

[t] Pro,2,1

XXXVI

Furthermore the will of a Christian is renewed & purified by Christ: which appeareth in that it is so far foorth freed from sin, that it can wil & choose that which is good

Sanctification of the will.

and acceptable to God, & refuse that which is euill, according to that of Paul, [a] *It is God, which worketh in you the will & the deede euen of his good pleasure.* Now if a man be considered naturally, he can neither will, nor performe that which is good, but onely that which is euill: [x] for he is sold vnder sinne, as the Oxe or the Asse, & committeth iniquitie, as the fish draweth in water, yea he is in bondage vnder Sathan, who inspireth his minde with vile motions, & boweth his will, affections, and the members of his bodie to his cursed will: so that for his life, he is not able to do anie thing, but sinne & rebell against God. And it must be remembred, that although the Christian mans wil be *freed from the bondage* of sinne in this life, yet it shall *not be free frō the power* of sin vntil the life to come, for Paul that worthie saint *saith of himselfe being regenerate, that he was carnall and sold vnder sin.*

[a] Phi.2.13

[x] Iob.15,16 Ephe.2,2 Luk.11,21.

[y] Ro.7,14

XXXVII

Sanctified affections are knowen by this, that they [y] are moued and inclined to that which is good, to imbrace it: & are not cōmonlie affected and stirred with that which is euill, vnlesse it be to eschew it. Examples hereof are these which follow: [a] *To reioice with thē that reioice, And to weepe with thē that weepe:*

Sanctifications of the affections.

[a] Ro.12,9.

[b] Ro.12,15 Luk.10. 20.

To

b To reioice, becauſe a mans name is writte in heauen c To deſire Gods preſence & fauour, as the dry land deſireth water d To feare and tremble at Gods word e To long and to faint after the places where God is worſhipped. f To be vexed in ſoule from daie to daie in ſeeing & hearing the vnlawfull deeds of men: & to ſhed riuers of teares becauſe men breake Gods commaundements. g In feruencie of ſpirite to ſerue the Lord. h To put on the bowels of compaſsion towards the miſeries of men. i To be angrie and ſinne not. k To ſorrow for the diſpleaſing of God, l To loue the brethren in Chriſt. m To admire at the word of God. n To loue Gods commandements aboue gold. o To admire at the graces of God in others. p In feare to ſerue God, and to reioice in trembling. q To walke in the feare of God, and to be fillled with the ioie of the holie ghoſt. r To bee heauie through manifold temptations. s To reioice in being partaker of the ſufferings of Chriſt. t To waite on the Lorde, to reioice in him, & to truſt in his holie name. u To waite for the full redemption. x To ſigh deſiring to enioie eternall life. y To loue the habitation of gods houſe & the place, where his honor dweleth. z To eſteeme al thing as loſſe & dong in reſpect of Chriſt.

c Pſ.143,6
d Eſa.66.2
e Pſa.48,2.
f 2.Pet.2,8 Pſ.119.136
g Ro.12,11
h Coloſſ,3. 12.
i Eph.4.26
2.Cor.7. 11.
l 1 Ioh.3.14
m Pſal.119 128.
n verſ.127.
o Mat.8,10
p Pſa.2,11.
q Act.9.31
r Pet 1.6..
s 1.Pe.4.13
t Pſal.33 20.21.
u Ro.8.23.
x 2.Cor.5 ver.2.
y Pſa.86.8.
z Phil,3.8.

XXXVIII

But among al theſe ſanctified affections, there are foure ſpeciallie to be marked. The firſt is a zeale for gods glorie: by which a

Zeale for Gods glorie.

Christian is thus affected, that rather then God shall loose his glorie, he is content to haue his own soule damned. As it was with Moses, who feared, least God should loose his glorie, if he did vtterlie destroy the Israelits for their Idolatrie: whom he had chosen to be his people, & therefore in this respect praied vnto the Lord. [a] *Therefore nowe if thou pardon their sinne, thy mercie shall appeare, but if thou wilt not, I pray thee, raise me out of the booke which thou hast written.* [b] And Paul could haue wished with all his heart to be cut off from all fellowship with Christ, and to bee giuen vp to eternal destructiō, for his countrie men the Iewes, & for Gods glory speciallie. Some may say this affection is not cōmon to all, but particular to such as are led with such an affection, as these holie men were led, & which haue their harts so pearced & kindled with diuine loue, and so rauished with the same, out of themselues, that they forget al other things, yea themselues, hauing nothing before their eyes but God, and his glorie. To this I answere that this affectiō is cōmon to al, though the mesure of it be diuers, in some more, in some lesse, which appeareth in that our sauiour Christ teacheth euery one, in his praier which hee made,

[a] Exo, 32. 32.

[b] Rom, 9.3

made before he craue any other thing, either cõcerning God, or himself, to pray that Gods name may be sanctified. For by this all Christians are taught that they are to ouerpasse all considerations of themselues, their own pleasure and profit; their saluation or damnation: and with an heartie affection, to seeke after the glorie of God in all their doinges, that as Gods glorie is most deare vnto himselfe, so it may appeare also that it is most deare vnto them. If any think it strange that Moses, Paule, or any other shoulde bee content to fall into miserie, to loose their liues, and to be cast into eternall perdition, in hell fire, with reprobate and damned spirites, rather then Gods honour shoulde bee turned into dishonor and blasphemy: let them consider that wonderful is the power of true loue, [c] *which makes all things easie:* [d] which is *as strong as the graue*, that ouercomes all, and was neuer yet ouercome: *which is as a flaming fire*, that a whole sea of waters cannot quench. And the loue which these men had to God did so rauish them, that they felt no feare of hell fire.

[c] 1 Cor, 13 ver, 7.
[d] Cant, 8. ver. 6, 7.

XXXIX

The second affection is the feare of God, a most excellent and wonderfull grace of God. The feare of God.

God. Salomon [e] matcheth it, yea and preferreth it too, before al things in this world, making it the end of all. Without it a man cannnot be wiſe, it is the firſt ſteppe to wiſdome, [f] *in it is aſſured ſtrength: alſo it is a welſpring of life to eſchewe the ſnares of death.* The Churches of Iudæa being in peace, were edified, and walked in the [g] *feare of God*, and were aboundantly filled with the comfort of the holy Ghoſt. In this feare of God there be two partes: The firſt is a perſwaſion in the heart, that a man is in Gods preſence, and when any by infirmitie forgets God, a drawing of himſelfe into Gods preſence. As it was in Dauid, [h] *I haue* (ſaith hee) *ſet the Lorde alwaies before mee. For he is at my right hande, therefore I ſhall not ſlide.* And this his beeing in the preſence of God, hee ſetteth downe moſt excellently in the 139. Pſalme. [i] *Enoch walked with God.* [k] *Abraham is commaunded to walke before God, and to bee vpright.* The ſecond part of the feare of God is, in Gods preſence to ſtand in awe of him: which is when a man takes heede to his waies leſt hee offende God. This aduiſe Dauid giues to Sauls Counſellers. [l] *Stande in awe and ſinne not.* Pharao commanded the Midwiues of Egypt to kill all the male chil-

[e] Eccle. 12 14.
[f] Prou. 14. 26.
[g] Act. 9. 31
[h] Pſal. 2, 6. 8
[i] Gen. 5, 22
[k] Ge. 17, 1.
[l] Pſal. 4. 4.

dren

dren of the Israelites at the birth: they did it not because [m] they stoode in awe of God, fearing to displease him. And hence it is that the [n] godly heare *Gods word with feare & trembling*.

[m] Exo.1.17

[n] Esay.66.3

XL.

The third is, the hatred and detestation of sinne, specially of a mans owne corruptions: wherewith a Christian is so turmoiled, that in regarde of them and for no other cause, he most heartily desireth to be foorth of this most miserable worlde, that hee may be disburdened of his sin, and leaue off to displease God. Paul feeles in himselfe a huge masse of deadlie corruption, it makes him deeme himselfe most miserable, and to mourn because he was not deliuerd frō it, saying, [o] *Oh miserable man that I am, who shall deliuer me from this bodie of Death* Againe it is sin that makes the Church cōplain *that* [p] *she is black, that the sun hath looked vpō hir*, & therfore she cries, [q] *Come Lord Iesus, come quickly*.

Hatred of sinne.

[o] Ro.7.24.

[p] Cant.1.4

[q] Reuel. 22.20.

XLI.

The fourth is, ioy of heart, in consideration of the nearenes or presence of the terrible day of iudgement. The [a] reprobate either trembleth at the consideration of the daie of iudgement, or else in the securitie

[a] Luke,21. 27.

securitie of his heart hee regardeth it not. And when hee shall see the signes of the comming of Christ [h] *his heart shall faile him* for verie feare, and *he shall* [c] *call the hilles to fal vpon him:* but contrariwise the faithfull *loue the second comming of Christ*, and therefore wait and long for it, and when they shall see the signes of it, they shall * *lift vp their heads*, because the ful accomplishment of their redemption is at hand.

[h] 2. Tim. 4 8.
2 Cor. 5, 6. 7.
[c] Luke, 21. 26.
*Luke, 21. 28

XLII.

Sanctification of the bodie.

The sanctification of the bodie is when [d] all the members of it are carefully preserued from being meanes to execute any sin: and are made the instruments of righteousnes and holines. So Paule praied for the Thessalonians [e] *that they might knowe howe to possesse their vessels in holines, and in honour, and not in the lust of concupiscence, as the Gentiles doo which know not God.* And Iob [f] *made a couenant with his eies not to looke on a woman.* In whose example it appereth how euery member is to be kept pure and holie.

[d] Rom, 6. ver, 19.
[e] Thess, 4. ver. 4.
[f] Iob, 31, ver, 1.

XLIII.

A consolation.

If any humbled Christian finde not this measure of sanctification in himselfe, yet let him not bee discouraged. For if any man haue a [i] willingnes, & a desire to obey Gods com-

[i] Rom, 8, 5 11.

commandements, he hath the ſpirit, and he who hath the ſpirit is in Chriſt, and he who is in Chriſt ſhall neuer ſee damnation. And though he faile greatly in the action of obedience, yet God will accept his affection to obey, as obedience acceptable to him. God will approue of thee for his owne worke which he hath wrought in thee, and not reiect thee for thine.

XLIIII

From ſanctification ariſeth repentance. For a man cannot hate his owne ſinnes before he be ſanctified: and he cannot truely repent for them before hee hate them. Repentance is when a man [k] turnes to God, & brings forth fruites worthie amendment of life. This turning vnto God hath two parts: The firſt a purpoſe and reſolution of heart neuer to ſinne any more, but to leade a new life. This was in Dauid, [l] who fully *purpoſed to keepe Gods commandementes* and [m] *applied his heart to fulfil his ſtatutes vnto the end.* And vnto this did Barnabas exhort the brethren at Antioch [n] *that with ful purpoſe of the heart, they would cleaue vnto the Lord.* The ſecond part is an holy labour in mans life and conuerſation to purifie and cleanſe himſelfe from ſin: of this ſpeaketh Iohn. [o] *And euerie one that hath*

Repentance.

[k] Act 26, 20.

[l] 1 Pſal, 119, 57.

[m] Pſal, 112, 6

[n] Act, 11, ver, 23.

[o] 1 Ioh, 3, ver, 3.

hath his hope in him, purgeth himselfe euen as hee is pure. This did Dauid practise, as may appeare in that hee saide: [p] Certainelie, *I haue cleansed my heart in vaine, and washed my handes in innocencie.* If any maruaile howe repentance followeth sanctification, considering it is the first thing of all, that the Prophets, Apostles, and Ministers of God preach vnto the people whome they woulde winne to Christ: I answere, that all other graces are more hidden in the heart, wheras repentance is open, and sooner appeareth to a mans owne selfe, and to the eies of the worlde. It is like the budde in the tree, which appeareth before the leafe, the blossome, the fruite: and yet in nature, it is the last, for a man must bee renewed, and come to an vtter disliking of his owne sins, before hee will turne from them, and leaue them.

[p] Psal. 73. 13.

XLV

By this it may appeare, that there is one maner of sinning in the godly, and another in the vngodly, though they fall both into one sinne. A wicked man, when he sinneth in his heart, he giueth ful consent to the sin: but the godly though they fall into the same sinnes with the wicked, yet they neuer

uer giue full consent, for they are in their minds, willes, and affections partly regenerate, and partly vnregenerate, and therefore their willes doe partly abhorre that which is euill: according as saint Paul saith of himselfe [q] *I delight in the lawe of God according to the inner man, but I see an other lawe in my members rebelling against the lawe of my minde, and leading mee captiue, &c.* And that the godlie man neuer giueth full consent to sinne: it is euident by three tokens. First, before hee commeth to doe the sinne, hee hath no purpose nor desire to doe it: but his purpose and desire is to doo the will of God contrarie to that sinne. Secondlie, in the act or doing of the sinne, his heart riseth against it, yet by the strength of temptation, and by the mightie violence of his flesh, hee is haled and pulled on to doe wickednesse. Paul saith of himselfe, that *hee was solde vnder sinne*, that is, hee was like a slaue, who desireth to escape out of his Maisters handes, and yet is faine in great miserie to serue him. Thirdly, after hee hath sinned hee is sore displeased with himselfe for it, and truelie repenteth. As [r] Peter before the denying of his Maister, had no purpose to doe it,

[q] Ro. 7, 22.

[r] Math. 26, 69, 70. 1 72.

but

but rather to die in his cause. In the act hee had a striuing with himselfe, as appereth by this that first hee answered faintly, I knowe not what thou saist: and yet after when the assault of Sathan more preuailed, he fell to swearing, cursing and banning. After his fall he repented himselfe and wept bitterly for it. All was contrarie in Iudas, who went to betraie his maister with full intent and purpose: for the diuell long tempting him vnto it, entred into him, that is, made him, yeelde, and resolue himselfe to doe it. [f] Afterward when Christ was betraied and condemned, Iudas was not sorrowfull for his sinne with a godly sorrow, but in dispaire of mercie hanged himselfe.

[f] Iohn 13. 2, 27.

XLVI

Fruites worthy of amendment of life are such fruites as the [t] *trees of righteousnes beare*, namely, good workes: for the doing of a good worke there be three things requisite: First it must proceede from iustifying faith. For the worke cannot please God except the person please him, and the person cannot please him without this faith. Secondly, it is to bee done in obedience vnto Gods reuealed word, [u] *to obeie is better then sacrifice, and to hearken, is better then the fatte of Rams.*

Fruits of repentāce.

[t] Esa. 61, 3.

[u] 1. Sam. 15. 22.

Third-

Thirdly, it is to be referred to Gods glory. [x] *Whether ye eate or drinke saith Paule, or whatsoeuer ye doe, doe all to the glorie of God.* The speciall workes of Christians, which they and none but they truly performe, are these fiue which followe. [x] 1 Cor. 10 31.

XLVII.

The first is the good hearing of the worde, [y] *my sheepe* (saith Christ) *heare my voice and followe me.* And againe: *he which is of God heareth his voice.* And this was one note of the faithfull in the primatiue Church to assemble to heare the worde. This good hearing of the worde is the sauing hearing that bringeth life eternall. In this action, Christians are vsually thus disposed: Before they come to heare the worde of God they make themselues ready to heare it, as the men of Berea did, [a] *who receaued the worde with all readines.* This preparation standeth in two points: First, they disburden themselues of all impedimentes, that like vnto runners in a race, they *may* [b] *be swift to heare:* these impedimentes are sinne and troubled affections, and they come with humble heartes [c] *as fooles, that they may become wise.* Secondly, they quicken vp themselues, and come vnto the assemblies, hungring Hearing of the word. [y] Iohn. 10. 27. Iohn. 8. 47. [a] Act. 17. 11 [b] Iam. 1. 18 Psal. 26. 67 [c] 1. Cor. 3. 18.

and thirsting after the worde of God, as men doe after meate and drinke. When they are in hearing Gods worde, their minds are fixed and attentiue onely to that which is spoken, as [d] Lydias was. Thirdly, they truly beleue the word of God, & carefully applie it to their owne soules. Fourthly, they feel the liuely power of it in themselues. It is as [e] *salt* in them, to drawe out their inward corruption; it is to them the [f] *sworde of the spirite*, and as a [g] sacrifising knife in the hande of Gods Minister, by which their flesh is killed, and they *are offered vp in a liuing sacrifice* to God: it is [h] *spirite and life* to quicken and reuiue their soules that are dead in sin: And the reason of this is plaine. The word of God preached is as a cuppe of wine: the true Christian, is the Lords guest, but he hath sauce of his owne: He bringeth his suger with him, namely, his true faith, which [i] *he tempereth and mingleth* with Gods worde, and so it becommeth vnto him as a cuppe of sweete wine, and as water of life. Nowe the hypocrite, because hee bringeth no faith with him, drinketh of the same but thinketh the wine to bee sowre and tarte, and voyde of relishe, and in trueth it is vnto him as a cuppe of ranke poy-

[d] Act. 16 14.
[e] Marke, 9 49.
[f] Eph. 6. 17
[g] Rom. 15. 16.
[h] Ioh. 6, 63
[i] Hebr. 4. 2

son

ſon. Againe, [k] they heare the worde of God *as in Gods preſence*, and therefore theyr hearts are full of *feare and trembling*. And they receiue the worde, *not* [l] *as from man, but as from Chriſt Ieſus* the onely [m] *Doctor of the Church*: And they regarde not ſo much the Embaſſadour, or his ability, as the Embaſſage of reconciliation ſent from the king of Heauen. After they haue hearde the word, they are bettered in knowledge and in affection, and they [n] remember it, and meditate vpon it continually, that they may frame all their doinges by it. Worldly men vſe to buie bookes of ſtatutes, and to haue them in their houſes to reade on, that they may knowe howe to auoyde daunger of lawe. And ſo the faithfull doe alwaies ſette before them Gods worde, and in all theyr dooinges it *is theyr* [o] *Counſeller*, leſt they ſhoulde come into daunger of Gods diſpleaſure.

[k] Act. 10. 33. Eſay. 66. 3.
[l] 1 Theſſ. 2. 13.
[m] Math. 17. 5. 1. Pet. 5. 4
[n] Pſal. 119. 11.
[o] Pſal. 119. 24.

XLVIII.

The ſecond worke is, the receauing of the Sacraments: of Baptiſme once onely, when a man is admitted into the Church; and of the Lords Supper often. The firſt, ſealeth

Receiuing of the Sacraments.

ſealeth vp to the heart of a Chriſtian, that he is vnited vnto Chriſt, and hath true fellowſhippe with him in being fullie iuſtified before God, and inwardly ſanctified. The ſecond ſerueth to ſeale vp in the heart of a Chriſtian the continuall growing and increaſing of the ſame graces. This thing euerie true beleeuer ſhall haue often experience of, either in, or after the receauing of the Sacrament: and yet it ſhall not bee ſo alwaies, for ſometimes the Church being [p] *brought into Chriſtes wine-celler, ſhal fal into a ſounde*, and not feele any refreſhing there. Yet the beleeuer is not to bee diſmaied, if he feele not alwaies comfort preſently after the Sacrament. A ſicke man feeles no comfort or nouriſhment, when hee eateth meate, and yet it preſerueth his life: So the weake Chriſtian though hee feele himſelfe not nouriſhed at the Sacrament by Chriſtes bodie and bloud, yet hee ſhall ſee in time that his ſoule ſhall be preſerued thereby vnto euerlaſting life. Furthermore when a Chriſtian feeleth no comforte by the Sacrament, let him then humble himſelfe before the Lorde more heartily then euer before, confeſſing his ſinnes and praying for increaſe of grace, and then

[p] Cant. 2 5

then hee shall feele the fruite of the Sacrament.

XLIX

The third worke is, a relieuing of the poore bretheren in Christ, proceeding of a brotherly kindenesse towardes them. This is a speciall worke not to bee doone to all men alike, as saint Paule saith, [q] *Doe good to all men, but especiallie to them of the houshold of faith.* Directions for this matter are the faithfull of Hierusalem, [r] *who were all in one place, and had all thinges common:* [s] *namelye in vse. And they solde their possessions and goods and parted them to all men: as euerie one had neede.* Also the bretheren at Corinth in their extreame pouertie [t] relieued the Churches of Macedonia liberallie, not onelie *according to their power*, but also strayninge themselues *beyonde their power.* Yea this relieſe must goe further, euen to the bestowing of a mans life, if neede so require. (As saint Iohn saith) [u] *Hereby wee haue perceaued Loue, that hee laide downe his life for vs: therefore wee ought also to laie downe our liues for the bretheren.*

Reliefe of the poore.

q Gal.6.11

r Act.2.44.

s Act.4.32

t 2.Cor.8 23.

u 1 Iohn.3 16.

L

The fourth worke is, true prayer: and

Praier.

ſaint Luke ſetteth out the faithfull, and the children of God, by this diſcription: [a] *That they call on the name of the Lorde*. As on the contratie it is ſaide of the wicked: [b] *That they call not vpon GOD*. [c] *The true Chriſtian calleth on the Lorde in truth*. For the [d] *ſpirite of adoption, which is the* [e] *ſpirite of Praier is* his Schoolemaiſter to teach him to doe it.

[a] Act.9.14
[b] Pſal.14.4
[c] Pſal.145.18.
[d] Rom.8.16.
[e] Za.12.10

In Praier hee is thus diſpoſed: Firſt, before he praieth, [f] hee is ſtricken with ſome feare and reuerence in regard of Gods Maieſty, for he conſidereth that prayer is a familiar talking with God.

[f] Eccle.5.1 Dan.9.4.

Secondly, hee is inwardlie [g] touched with a liuely feeling of his owne wants, but eſpecially hee is vexed and grieued at his owne ſinne and rebellion: and this ſenſe of his miſerie is as a ſpurre to quicken his benummed heart.

[g] Dan.9.4 16.

Thirdly hee humbleth himſelfe beefore his God, and laieth [h] open his heart before the Lorde, ſhewing a feruent and longing deſire to obtaine thoſe thinges of which he findeth an extreame want in him ſelfe, as the Prophet Dauid did whoſe [i] *deſire was like the yawning of the drie ground*; and this proceedeth from [k] the ſpirite of God, which ſtirreth vp groaninges in the heart, which

[h] 1.Sam.1.15.
[i] Pſal.143.6.&42.1.2.
[k] Rom.8.26.

which a man oftentimes for his life cannot expresse.

Fourthlie, when hee maketh his request, hee doubteth not, but by faith hee beleeueth that God wyll graunt his requestes, which hee maketh according to his worde. The ground of his perswasion is double: First, [m] Christ Iesus, by whose merites as hee hath obtained remission of sinnes, so he looketh to obtaine all thinges else: The [n] other ground is, the comfortable promises of God, which he hath made, that he will heare them who truely call vpon him. 1. Mark. 11. 24. [m] Ro. 8. 32 [n] 1. Iohn. 5 14. 15.

Fifthlie, he prayeth not for a brunt or two, but hee continueth in prayer: And although God seeme not to heare him at the first, [o] yet hee patiently waiteth on the Lord, and still calleth vpon him. [o] 1. Thess. 5. 17.

LI

The fift worke is, to walke in some lawfull calling with painefulnesse, and vprightnesse, so that in performing all the dueties of it, a [f] man may keepe a good conscience before God and men. Thus Dauid determined to walke in the gouernement A lawfull calling. [f] 24. Act. 16

of his house and kingdome. [g] *I will doe wisely* (saith hee) *in the perfect waie till thou commest to mee, I will walke in the vprightnesse of mine heart, in the middest of mine house: I will sette no wicked thing before mine eyes: I hate the worke of them that fall awaie: it shall not cleaue vnto me.* This sinceritie of Dauids behauiour in his calling made him bold to offer himselfe to be tried not onely by men, but much more by the Lord God himselfe, and to be punished accordinglye. [h] *Iudge mee O Lorde* (saith hee) *for I haue walked in mine innocencie, proone mee, O Lorde, and trie mee, examine my reines and mine heart:* So vpright and cleare was hee in all his doing.

[g] Psa.101.2

[h] Psal.26 1.2. Psal.119. 23. Psal.18.22 24.

LII.

Spirituall exercise in temptations.

Thus much of faith and the benefites that come by faith: Nowe followeth the spirituall exercise of a Christian in his manifolde temptations, which are in this life inseparable companions of grace. The reason is, because the diuell hateth Christ with a deadly hatred, and sheweth his hatred in a continuall persecution of his members: (as Saint Iohn saith) [i] *the Dragon was wroth with the Woman and*

[i] Reuel. 12 17.

and went and made warre with the remnant of hir seed, which kept the commandements of God, and have the testimonie of Iesus Christ: Nowe therefore as soone as Christ Iesus beginneth to shewe anie token of his loue to anie man, the Deuill contrariwise sheweth foorth his enmitie, and stirres vp his fellowe champions the flesh and the worlde to war against him for his confusion. And furthermore the Lord in great wisedome permits temptations to the last ende of a Christian mans life, [k] to trie his faith, to purge him of sinne to humble him, and to make him depende of his maiestie, to quicken and reuiue the graces of his spirit, which otherwise would be dead and decay.

[k] Deut. 8. 2. 3. 2. Cor. 16. 12. 18.

LIII.

The temptations of a Christian are specially six. The first is when inwardly in his hart, [l] he is drawen away and entised by his own *concupiscence* vnto anie sin. The Christians exercise this temptation and a [m] fight and battell betwixt the flesh and the spirit. And this fighting standeth in foure things: First the flesh stirres vp euill thoughtes and desires, as a burning furnace continuallie sendeth vp smoke and sparkes of fire; and it eggeth a man forward to euill wordes and deedes,

Inwarde motiõs of the flesh.

[l] Iam. 1. 14

[m] Gal. 5. 17

deeds, according to that of Saint Marke,

[o] Mar.7.21 [o] *For, from within, euen from the hart of man proceed euill thoughts, adulteries, fornications, murders, thefts, couetousnes, wickednes, deceite, uncleannesse, a wicked eye, backbiting, pride, folishnes.*

2 The flesh hindreth and choketh the good motions & desires of the hart, as Paul

[p] Ro.7.23. saith. [p] *I see an other law in my members, rebelling against the law of my mind, and leading me captiue to the law of sinne which is in my members.* Again the same flesh mingleth euery good motiō and desire with some corruptions: so that the godlie mislike the best thing they doe. Esay saith of his owne & the peoples righteousnes, that it is but as a [q] *menstruous cloute*

[q] Esa.64.6 [r] The prayers of the saints must bee perfu-

[r] Reu.8.3. 4. med with *sweete odours*, before they can ascend vp sweete & sauory into the nostrilles of God. And Paul said of himself, *he did that which he disliked*: not that he was ouertaken with grosse sins: but because when hee was to do his dutie the flesh hindred him, that he could [s] not do that which he did exactly

[s] Rom.7.15 and soundly according to his wil and desire euen as a man who hath a iorney to go, his mind is to dispatch it in all hast, yet when he is in his trauel he goes but slowly, by reason of a lameneſſe in his ioynts.

3 The

3 The ſpirit, on the contrarie, kindles in the hart good motions & deſires, & puts a man forward to good words and deeds, as it was in Dauid.[t] *I will praiſe the Lord* (ſaith he) *who hath giuen me counſell: my reines alſo teache me in the night ſeaſon.* [t] Gal.5.24 Pſal.16.8

4 The ſpirit rebukes a man for his euil intents & deſires, and repreſſeth the force of them, and as it were nips them in the head. Thus Eſay deſcribeth the inward motions of the ſpirit,[u] *And thine eares ſhal heare a word behind thee, ſaying this is the way walke yee in it, when thou turneſt to the right hand and when thou turneſt to the left.* And Saint Iohn ſayth: *The ſpirit*[x] *indgeth the world of ſinne.* This was in Dauid who when he did any euill, *his hart ſmote him*, 2.Sam.24.10. Out of this doctrine iſſueth a notable difference betwixt the wicked & the godly: In the godly when they are tempted to ſin, there is a fight betweene the hart & the hart-that is, betweene the hart & it ſelf: In the wicked alſo there is a fight, when they are tempted to ſinne: but this fight is onely betweene the heart and the conſcience. The wicked man whatſoeuer hee is, hath ſome knowledge of good and euill: and therefore when hee is in dooing anie euill, his conſcience accuſeth [u] Eſa.30.21 [x] Ioh.36.8. Rom,2.14 15.

accuseth, checketh and controuleth him, & he feeles it sturring in him as if it were some liuing thing that crauled in his body, and gnawed vpon his hart, and therevpon he is verie often greeued for his sinnes, yet for all that hee liketh his sinnes verie well, and loueth them, and coulde finde in his hart to contiue in them for euer: so that indeede, when hee sinneth, hee hath in his hart a striuing and a conflict, but that is onlie betweene himselfe and his conscience; But the godlie haue an other kinde of battell and conflict, for not onelie their consciences pricke them and reproue them for sinne, but also their hartes are so renewed, that they rise in hatred and detestation of sinne; and when they are tempted to euill by their flesh and Sathan, they feele a luste and desire to doe that which is good.

1. Pet. 4. 3. 4

Psal 97. 10
Psal. 119. 104. 118.
Rom. 7. 15

LIIII

Little feeling.

The second temptation is a disquietnes in the hart of a Christiã, becausé he cannot according to his desire, haue fellowshippe with Christ Iesus, hee is exercised in this temptation on this manner.

1 [a] Christ let him see his excellencie & how he is affected towards him.

2 [b] Then the Christian considering this desireth

[a] Cant. 6. 2. 2. 3.
[b] vers. 3.

desireth Christ, and his righteousnes.

3 He delighteth himselfe in Christ, and hath some inioying of his benefits.

4 Then he comes into the assemblie of the Church, as into Gods wine-celler, that in the word and sacraments, he may feele a greater measure of the loue of Christ. [c] vers. 4.

5 But he [*] falles loue sicke: that is hee becomes troubled in spirit, because he cannot enioy the presence of Christ in the said manner, as he would. [*] ver. 5.

6 [d] In this his spirituall sicknes hee first feeles the power of Christ supporting him, that the spirite bee not quenched: and hee [e] heares Christ as it were whispering in his heart, as a man speakes to his friende when hee is comming towardes him a farre off. [d] ver. 6. 7 [e] ver. 8.

7 [f] After this Christ comes neerer, but the Christian cannot otherwise enioy him, then a man enioyes the company of his friend, who is on the other side of a wall, looking at him through the grate or latteise. [f] ver. 9.

8 Then his eyes are opened, to see the causes, why Christ so withdrawes himselfe, to be his [g] owne security and negligence in seeking to Christ, his slacknes in spirituall exercises, as in prayer and thanke-giuing, [g] 10. 11. 12. 13. 14.

the

the deceitfulnesse and malice of false teachers.

[i] ver.17 9 [i] Then he comes to feele more liuely his fellowship with Christ.

10 Lastly, he prayeth that Christ would continue with him to the end.

LV

No feling The third temptation is, trouble of mind because there is no feeling of Christ at all, who seemeth to be departed for a time. The exercise of a christiā in this temtatiō is this.

Cant.c.3 [a] ver.1 1 [a] The poore soule lying as a man desolate in the night without comfort, seeks for Christ by priuate prayer & meditation, but it will not preuaile.

[b] ver.2 2 [b] He vseth the helpe, counsel, & praier of godly brethren yet Christ cannot bee found.

[c] ver.3 3 [c] Then hee seekes to godly ministers, to receiue some comfort by them, by their meanes he can feele none.

[d] ver.4 4 [d] After that all meanes haue bene thus vsed, and none will preuaile, then by Gods great mercy, when he hath least hope, hee finds Christ, & feeles him come againe.

5 Presently his faith reuiueth, and layeth faster hold on Christ.

6 And he hath an earnest fellowshippe with

with Christ in his heart, as before.

7 [e] Then comes againe the ioye of the holie ghost, & the peace of conscience as a sweete sleepe falles vpon him. [e] ver. 5

8 [f] Then his hart ariseth vp into heauen by holie affections and prayers, which doe as pillers of smoke mount vpward, sweet as myrrh & incense. [f] ver. 9

9 [g] Also hee is rauished there with the meditatiō of the glorious estate of the kingdome of heauen. [g] ver. 8. 9 10.

10 [h] He labours to bring others to consider the glory of Christ & his kingdome. [h] vers. 11 [i] cap. 4.

11 [i] After all this Christ reueales to his seruāt, what his blessed estate is both in this life, & in the life to come, more cleerely thē euer before, & makes him see those graces which he hath bestowed on him. ver. 1. to the 15.

12 [k] Then the Christian prayeth that Christ would breath on him by his holy spirite, that hee may bring forth the fruites of those graces which are in him. [k] ver. 16

13 Lastly, Christ graunteth him this his request. [l] ver. 1. c. 5

LVI.

The fourth temptation is security of hart rising of ouermuch delight in the pleasures of the world. The exercise of a Christian in this

4 A spiritual slumber in worldly pleasures. Cant 5

this temptation is this.

1 He slumbers and is halfe a sleepe in the pleasures of this world.

[a] ver.2. 2 Christ by his word and spirit labours to withdrawe him from his pleasures, and [a] to make him more heartily receiue his beloued.

[b] ver.3. 3 But he [b] delayeth to doe it beeing loth to leaue his ease and sweet delights.

[c] ver.4. 4 [c] Then Christ awakes him and stirres vp his heart: by making him to see the vanity of his pleasures.

[d] ver.5. 5 He then beginnes to be more earnestly affected towards Christ.

[e] ver.6. 6 [d] With sorrowe hee settes his heart to haue fellowship with Christ after his olde manner: and this he expresseth by bringing foorth sweete fruites of righteousnes.

7 [e] Then hee feeleth that Christ hath [f] ver.7. withdrawen his spirit.

8 He almost dispaires for this.

9 Yet by priuate prayer seeks for Christ.

10 [f] When that will not helpe, he resorts to the ministers of the word, at whose hand hee findes no comfort, but discomfort.

[g] ver.8.9. 10.11.12.13 14.15.16. 11 [g] Not recouering his first estate, through impatience of the loue of Christ, hee makes his misery knowen to strangers,

to

to see if they can comfort him, and hee somewhat comforts himselfe in describing Christs excellencie to them.

12 [h] Then then are rauished with him to seeke Christ, and require then to knowe where to finde him. [h] Ver. 17.

13 [i] Answere is made in the assemblies of the Church. [i] Cap. 6. [k] Ver. 2.

14 [k] After this comunication the Christians faith and feeling reuiueth, Christ returning to him againe. [l] Ver. 3. to the 7. Ver. of cap. 7.

15 [l] Then Christ assureth him in his hart, of his loue and liking towards him.

16 Giuing further assurance to him that he shall grow vp and be made fruitefull in euerie good grace.

17 After this the Christian comes in such a high measure to loue Christ, that nothing shall be able to seuer him from Christ.

LVII

The fifth temptation is a fall into some great sin, as Noah into drunkennes, Dauid into adulterie and murder, Peter into the deniall of Christ. The exercise of a Christian in this temptation is this. 5 A fal into some sinne.

1 At the first his heart is vsually dulled and made secure with sinne.

2 Yet after a while there ariseth in his

hart a godlie ſorrow: which is when hee is grieued for this only cauſe, that by his ſin he hath diſpleaſed God, who hath bene to him ſo louing & mercifull a father, whoſe fauor he would be content to purchaſe, (ſo hee might haue it and obtaine it, euen with the damnation of his owne ſoule.

n 2.Cor.7. 11. 3 n Then he begins to repent himſelf of his ſins renewing a freſh his former repentãce.

4 This repentance he ſheweth by 7. ſignes.

1 A care to leaue that ſin into which hee is fallen. As they which crucified our ſauior Chriſt, when they were *pricked in their harts* at Peters Sermon, they ſhewed this care in ſaiing, o *men & brethren what ſhal we do to be ſaued.*

o Act.2.37

2 An Apologie, which is when a man in the heauines of his hart, ſhall not excuſe or defend his ſin, but cõfeſſe it to the lord & vtterly condemne himſelf for it: acknowledging withal ẏ ther is no way to eſcape ẏ wrath of god, but by hauing gods fre pardon in chriſt.

3 Indignation which is an inward anger and fretting againſt his owne ſelfe, becauſe he was ſo careleſſe, in looking to his owne waies. Peter when he had denied his maiſter p *he wept & that bitterlie* which ſheweth ẏ with ſorow, he had alſo an anger againſt himſelf.

p Math.26 75.

4 A feare riſing not ſo much from the iudgments

ments of God, as frō this, leſt he ſhold hereafter fall into the ſame ſin againe, and by ſo doing more greeuouſlie diſpleaſe God.

5 A deſire euer after more carefully to plese god. 6 Zeale in the ſeruice of God.

7 Reuenge vpon himſelfe for his former offences: for example if a man ſin in ſurfetting and dronkennes, if he neuer repent, he will bring vnder his corrupt nature by ſparing and moderating himſelfe.

LVIII

The ſixt temptation is outward afflictions. which the godly in this life muſt ſuffer [a] *If anie will go after Chriſt, he muſt denie himſelf, take vp his own croſſe and follow him*. [b] And S. Peter ſaith, *that iudgement begins at Gods houſe*: [c] And Paul *that we muſt enter into the kingdome of heauen through manifold temptations*. The exerciſe of a Chriſtian in afflictions is this.

6 Outward afflictions.

[a] Math. 16 24.

[b] 1. Pet. 1. 17.

[c] Act. 14. 22

1 [d] At the firſt they are very heuie & bitter.

2 He ſuffered them with great lenitie and patience, ſubmitting himſelfe vnder the hand of God. Yet [e] if they be in anie great meaſure, they will driue him to impatience.

3 If they continue he ſhall feele (according to his owne iudgement) the wrath and diſpleaſure of God in his hart.

[d] Heb. 12 11.

[e] Iob. 3. [f] Iob. 6. 23.

4 [g] His olde ſinne will come afreſh into his

[g] Iob. 13. 26.

his remembrance, and trouble him. Hee is
[h] 1.Reg. 19.4.5.7. Iob.7.14. ſleepie [h] and in his ſleepe hee hath viſions, and dreames and anxietie of ſpirite.

[i] Iob.13.15 5 [i] In this miſerie God ſupports his faith, that it faile not, and he then forſake Chriſt.

[k] Rom.5.4 6 [k] He feling thus gods power to ſtrengthen him, hath experience of it in himſelfe.

7 From experience proceedes hope, that the grace of God ſhall neuer bee wanting vnto him in anie afflictions to come: and as he hopeth, ſo it is come to paſſe.

[l] Iob. 42.5. 6. [m] Heb. 12. 11. 8 With this hope is ioyned [l] a ſerious humiliation before the Lord [m] with the fruit of peace and righteouſnes.

If the afflictions bee for Chriſtes cauſe vnto death, then he in more ſpeciall maner is filled with the ioy of the holie ghoſt, and he is then ſtabliſhed with the greateſt meaſure of the ſtrength of Chriſt, that no torment is able to foyle him, and to bring him from Chriſt though the Chriſtiã ſhould die a thouſand times for it. According to that of Paul, [n] *To you it is giuen for Chriſt, not onelie to beleue in him, but alſo to ſuffer for his ſake.* And this is grounded vpon the promiſe of God,

[n] Phi.1.29

[o] Eſa.43.2. [o] *Whẽ thou paſſeſt through the waters I wil be with thee, & through the flouds that they do not ouerflow thee: when thou walkeſt through the verie fire, thou*

ſhalt

ſhalt not be burnt: neither ſhall the flame kindle vpõ thee.

LIX.

Hence ariſeth a notable difference, betwen the godlie & the wicked, in the ſuffering of afflictions. A reprobate the more the Lord laieth his hand on him, the more hee [p] murmureth & rebelleth againſt God: it is contrarie with the true Christian: None feeleth more the power & rebellion of ſin then hee: none is more aſſalted by Sathan then he, & oftentimes it commeth to paſſe that God withdraweth the ſignes of his fauor from him, & lets him feele his wrath. And this is the greateſt temptation of all other, when a man ſhall feele the Lord to be his enemie, & to his thinking to arme himſelfe againſt him to his deſtruction. As [q] Ezechias did, who ſaith *that the Lord did craſh his bones like a Lyon.* [r] Or as Iob ſaith, *that the arrowes of the almightie were in him, and the venime thereof dranke vp his ſpirite & the terrors of god did fight againſt him,* Yet the true Christian when the worlde, the fleſh, & the diuell, & God himſelfe too are againſt him, doth euen then moſt of all reſt in the Lord, & by faith cleaue to him Though God ſhould deſtroy me, yet would I truſt in him (ſaith Iob. [r] And Dauid ſaith, *my God, my God why haſt thou forſaken me*. When he ſaith

[p] Exod. 8.

[q] Eſa. 36.

[r] Iob. 6. 34.

Iob. 13. 15.

[r] Pſal 22. 1

that God had forsaken him, it may seeme to be the complaint of a desperate mā, not hauing so much as one spark of faith: yet then he saith: *my God: my God:* which wordes containe a confessiō proceeding from true faith so ỹ in Dauid it appeareth, that the faithfull when they feel thēselues for[illegible] reiected of god, according to ỹ sence & iudgment of the flesh, yet by faith they cā apprehend his hidden mercy, & behold it a far off in the glasse of his promise. And so they doe often shew contrary affections in their praiers as Dauid doth. [t] Iacob when he wrastled with the Angell for life & death, neuer gaue ouer: & whē he was foild, he wold not cease before the Lorde had blessed him. This his wrastling is a type of the cōflicts which the faithfull are to haue with ỹ lord himself, who vseth to bring his owne children (as it were) to the field: & he assaileth thē with the one hand, & with the other hee holdeth them vp that so he may proue & exercise their faith. And for this cause the Church [u] is called Israell by the name of Iacob. An exāple may be had in the woman of Canan. [x] First our sauior Christ gaue hir faith, & by that faith she was moued to seeke to him: But when shee was once come to him, he gaue hir three repul-

[t] Gen. 32. 28.

[u] Psal. 130

[x] Math. 15 22 25. 24. 23. 26. 27.

pulses. First by saying nothing. Secondly by denying hir: thirdlie by calling hir dog. Thus Christ in apperance made shew, as though he wold neuer haue granted hir requeſt. but ſhe at euerie repulſe was more inſtāt, crying more earneſtly vnto him: & ſhe plainly oppoſed hir ſelfe to him, & wold take no denial for ſuch is the nature of true faith. Wherefore, the faithful when they ſeele themſelues ouerwhelmed with ſin, turmoiled with conflicts of ſathan, when they ſeele the anger of God offended with them, yet they can euen then lift vp their eie lids, and giue a glimps at the braſen Serpent Ieſus Chriſt, & can fling themſelues into the armes of gods mercie, & catch hold of the hand of God buffetting them, and kiſſe it. XL.

By theſe tētations it coms to pas that a chriſtian though he cānot fall finally frō Chriſt, yet he may fall verie dangerouſly frō his former eſtate. Firſt the graces of god may be by his defalt leſſned in him: els Paul would not haue giuen out theſe exhortatiōs, [a]*quench not the ſpirit.* [b]*Grieue not the holy ſpirit of God, by whō ye are ſealed vnto the day of redemptiō.* Secondly the graces of God may be buried in him and couered for a time, ſo that he may bee like a man in a traunſe, who both by his own ſenſe

Dangerous fals of a Chriſtian.

[a] 1. Theſ. 5 19.
[b] Eph. 4 30 30.

& by the iudgement of the phisition is taken for dead. This was the estate of Peter, who though he confessed that Christ was the son of the liuing Lord[c] yet he denied him & forswore him at the voice of a Damsell. Thirdly he may fall againe into the same sin after repentance. Inded this is a dangerous fall, yet it may befall a true christian. Otherwise whē as the Israelites gods people had fallen awaie from him by their sins, & idolatries, he wold not stil haue offered them mercy as [d]he doth by his prophets. And [e] Paul praieth the Corinthians *in Christs stead that they would be recōciled to God*, who neuertheless had once before beene reconciled to God. Fourthlie he may commit a sinne of presumption, which is a fearefull sinne, being done wittinglie of knowledge and willinglie, and with some willfulnesse. Therefore Dauid [f] praied [f] *keepe thy seruant from presumptuous sinne:* and to shew himselfe to bee in danger of it, hee praieth further, *let him not haue dominion ouer mee.*

[c] Mat. 16. 16. 26. 70.

[d] Esa. 14. 28.

[e] 2. Cor. 5. 20.

[f] Ps. 19. 13.

Lastlie, hee may fall into dispare of Gods mercie for a time, and this is a dangerous sinne. For he which dispaires, makes all the promises of God to bee false: and this sinne of all other is most contrarie to true sauing faith. In this estate was Dauid, when be-

being in trouble, hee ſaide, [g] *this is my death.* And Paul ſhewes that the inceſtuous man might haue fallen into deſperation, [h] when hee ſaith: *Comfort him, leaſt hee bee ſwallowed vp of ouermuch heauineſſe.* And it muſt bee remembred that the Church of Rome erreth in this, that ſhe teacheth deſperation to bee a ſinne againſt the holie Ghoſt: This ſinne againſt the holie Ghoſt is a blaſphemie ſpoken againſt the knowen truth of Gods worde, of a wilfull and obſtinate malice. But deſperation may ariſe through ignorance of a mans owne eſtate: through horror of conſcience for ſinne: through an often relapſe into ſome ſinne: through the ouerdeepe conſideration of a mans owne vnworthines: Laſtly by abiuration of the truth, through compulſion and feare. This befell Frances Spira, who after his Apoſtaſie diſpaired. Yet they are much ouerſeene that write of him as of a damned creature. For firſt who can tell whether hee diſpaired finally or not. Secondly in the verie middeſt of his deſperation, he complained of the hardnes of his heart, which made him that he could not praie: no doubt then he felt his hardnes of heart: and the feeling of corruption in the heart is by ſome contrarie

[g] Pſal. 77. 11.

[h] 2. Cor. 2. 7.

trarie grace, so that he was not quite bereft of al goodnes: though he neither felt it then, nor shewed it to the beholder.

LXI

Corroboration.

The cause why a christian cannot fal away from grace, is this: after that he is sanctified, he receiueth frō god an other special grace which may be called Corroboration. For he hath in him not only the sanctifying, but also the strengthning power of Christ. Therfore Paul praieth for the Ephesians, [i] *that they may be strengthned in the inner man*, for the Collossians, [k] *that they might be strengthned with the glorious power of Christ*. And of himself he saith [l] *that he is able to do all things through the power of Christ that strengthen him*. [m] Dauid saith, *that God renueth them that feare him, as the Eagle renueth hir decaied strength*. [n] And Iob shewes worthily that they, *which by preaching of the worde are reconciled vnto God, are restored againe and gather new strength, so that their flesh becomes as the flesh of yong children*. From hence as from a special cause ariseth patience & perseuerance vnto the end: for when a man is supported by the power of Christ, hee may be able to beare many crosses patiētly with a cōtented mind & perseuer in bearing of it how long so euer the crosse endureth. Thus much of the e-

[i] Eph. 3. 16
[k] Colloss. 19.
[l] Phil. 4. 13
[m] Psal. 105 5.
[n] Iob. 33. 25.

Patience. Perseuerance.

ſtate of a Chriſtian in this life. Now I will ad ſome reaſons in the way of perſwaſion to all men but eſpecially to worldlings, & to looſe profeſſors of the Goſpell, that they woulde vtterlie denie themſelues [d] & vſe all meanes to [illegible] Chriſtians by being *made new creatures in Chriſt*, and [e] by leading ſuch a life as *may adorne the Goſpell of Chriſt.* A perſwaſion to Chriſtianitie. [d] 2 Cor. 5. 17. [e] Tit. 2. 10.

My firſt reaſon is this, the man that liueth in this world not being a true Chriſtian, is farre more vile then the baſeſt creature of all, euen the Dogge, or Toade: For firſt he is nothing elſe but a filthy dunghill of all abhomination and vncleannes, the [f] ſtinke whereof hath infected heauen and earth, and no perfumes coulde euer delaie it in the noſtrills of God, but onely the ſuffering of Chriſt beeing [g] a ſacrifice of a ſweete ſmelling ſauor to God. Wee make it very daintie to come nere a lazar man that is full of botches, blaines & ſores, but much more are thoſe men to bee abhorred, which haue lien many yeeres ſtarke [h] *dead in ſinnes and treſpaſſes:* and therefore now do nothing els but rot & ſtinke in them like vgly lothſome carrions. [f] Ro. 3. 20. [g] Eph 5. 2. [h] Eph. 2. 1.

Secondlie, he which is no Chriſtian is vnder power of darknes hauing Sathan for his Prince [i] and God, and giuing vnto him in token [i] 2. Cor. 4.

token of homage his best partes, euen his minde and conscience[k] to bee his dwelling place: and his whole conuersation is nothing else but a perpetuall obedience to Sathan. If Atheists,& worldlings & carnall gospellers were perswaded of the truth of this (as it is most true) it would make them howle and cry,though now they liue at ease without feeling any prick of conscience for sinne. And if they had but the least sense of it in the worlde, it woulde make their flintie hearts to bleede, and it would make them shedde riuers of teares. But how long shall they continue in this vile estate? Truely,vntill they come to Christ: awake therefore thou that sleepest, and stand vp from the dead,and Christ shall giue thee light.Open thine heart to receiue Christ, and then hee will come & binde the strong man Sathan, and cast him out, and dwell in thee himselfe.

[k] Luke.11. 14.

Thirdlie, hee which is no Christian is in danger of all the iudgements of God,so that euerie moment some of them may befall him. He may perish sodainlie by water with the olde world, he may bee consumed with fire and brimstone with Sodome and Gomorrha, hee may bee swallowed vp of the earth

earth with Core, Dathan, and Abyram, hee may hang himſelfe with Iudas, he may haue his braines daſhed againſt the grounde and bee eaten vp of dogs with Ieſabell, he may die in the hardnes of heart with Pharo, hee may diſpaire with Caine and Iudas, he may be ſtricken with ſodaine death with Ananias and Saphira his wife, he may be eaten of wormes with Herode, hee may bee ſmitten with rembling that hee cannot heare Gods word with Fœlix, hee may voide his guts at the ſtoole with Arius, he may crie at his death that he is damned with Latomus, he may bee left vnto himſelfe to mocke, blaſpheme, and renounceth Chriſt with Iulian: and hee may ſuffer manie more fearefull iudgements, whereof the Lord hath [l] great ſtore and all tende to the confounding of them which will not be humbled vnder his hand. Contrariwiſe the true Chriſtian is ſo farre out of the reach of Gods iudgements that they cannot hurt him: [m] Chriſt is *a couering and a cloude* againſt the heat and tempeſt of Gods iudgements [n] when a mans heart is ſprinkled with the bloud of this immaculate Lambe, all the plagues of GOD paſſe ouer him.

[l] Deut.34.

[m] Eſai.4.6

[n] Exo.12. 22.

In the deſtruction of Ieruſalem the righ-

°righteous beare a marke in their forheads and are ſaued. Therefore let him that hath regard of his owne ſafetie become a Chriſtian.

°Ezec.9.4

Thirdlie: the man which is no Chriſtian is in danger of eternall death and damnation in hell fire, and they which fall into this eſtate it had beene ten thouſand folde better for them if they had neuer beene borne, ᵖ for they are quite ſeperated *from the preſence of God and from his glorie*: all the company they haue is with the Diuell and his Angels. Their bodies and ſoules are tormented with infinite horrour and anguiſh ariſing of the feeling of the whole wrath of God, in which as into a bottomleſſe ſea, they are plunged.

ᵖ 1. Theſſ. 1.9.

Thus they are alwaie dying, and yet are neuer deade: Furthermore the length of this torment muſt bee conſidered which greatly aggrauates the paine. If a man might bee deliuered from the pangs of hell when he had ſuffered them ſo many yeeres as there bee drops in the ſea or little ſands in the whole earth, it were ſome comfort: but after that thoſe yeares be expired there ſhall come no releaſe, but the damned ſhall continue in ſhriking, yelling and gnaſhing

of

of teeth, enduring the conſuming heate of Gods wrath without anie ende for euer and euer. Yea to goe further, a wicked man carrieth an hell about him in this life, namely, an euill conſcience, which if it be neuer ſo litle touched with any of Gods anger, a man ſhall feele himſelfe to haue euen the panges of hell in his heart. Nowe therefore all they that woulde eſcape out of this helliſh and damnable eſtate, while they haue time let them praie for the pardon of their ſinnes in Chriſt, and walke according to the ſpirite in newnes of life, and then they may aſſure themſelues, that there is no condemnation can belong to them. And it muſt be alwaies remembred that he which would liue, when he is dead, muſt die while he is aliue, namely to ſinne. And againe he which would riſe to eternall life in the daie of iudgement, muſt riſe from ſin before hee die vnto newnes of life.

The fourth reaſon: God hath appointed vnto euerie man that liueth in the Church a certaine time of repentaunce, and of the comming of Chriſt. And hee which miſpendeth that time and is not made a Chriſtian then, can neuer bee ſaued. This made our Sauiour Chriſt weepe for Hieru-

Hierusalem and say. [q] *O if thou hadst knowne at the least in this thy daie, those things which belong to thy peace, but now are they hidden from thine eies.* And further signifieth the destruction of Hierusalem [r] becausse shee *knew not the time of hir visitation.* Againe, the neglecting of this time is one cause, why not one or two, but manie [f] shal seeke to enter into the kingdome of heauen, and yet shall not be able. It is a meruailous thing, that they which seeke to be saued should perish, but the fault is theirs which seeke when it is too late. Nowe therefore thou secure worldling, thy conscience telleth thee that thou hast not yet repented, and that thou art not as yet a liuely member of Iesus Christ. And thou knowest further, that howsoeuer thou art aliue at this time, yet thou hast no lease of thy life. God may call thee foorth of this worlde the next yeare, the next weeke, the next howre: Yea he may strike thee with sodaine death at this very present. And in very truth, if thou goest foorth of this world beeing no Christian, thou goest damned to hell. Wherefore delaie not one minute of an hower longer, but with all speede repent and turne vnto God, and bring forth fruites worthie of amendment of life, that all thy sinnes

q Luke.19 42.

r Ver.44.

f Luke 13. Ver.24.

ſinnes may be done away, when the day of death, or the day of iudgement ſhal be. And doe not thinke with thy ſelfe that it ſhall be ſufficient to differre thy turning vnto God till the laſt ende. For late repentance is ſeldome true repentance. And he which continueth long in any ſinne is in a dangerous caſe. If a man lie long in any diſeaſe he will ſcarce recouer his former health: and hee which is growen in the cuſtome of any ſin, and the ſinne is become ripe in him, it is a thouſand to one, he is neuer ſaued; according to that of ſaint Iames, [t] *ſinne being perfected bringeth forth death.* [t] Iame 13

The fifth reaſon. Eternal life is a thing deſired of all men: yet none ſhall be made partakers of it, but the true Chriſtian, and the glorious eſtate of this life woulde mooue any man to be a Chriſtian. Firſt of all, they which haue eternall life are freed from all paines, ſickeneſſes, infirmities, hunger, thirſt cold, wearines: from all ſin, as anger, forgetfulnes, ignorance, from hell, death, damnation, Sathan, & from euerie thing that cauſeth miſerie: according to that of ſaint Iohn, [u] *And* [u] *God will wipe awaie all teares from their eies: & their ſhall be no more death, neither ſorrow, neither crying, neither ſhall there be anie more paine,* [u] Reuel 21.4

for the firſt things are paſſed. Secondly the faithfull ſhall be in the preſence of Gods Maieſty in heauen, there to *beholde his face*, that is, his glorie, as our Sauiour Chriſt ſaith, *Father* [x] *I will that they which thou haſt giuen me, be with me euen where I am, that they may beholde my glorie which thou haſt giuen me.* And Dauid ſaith. *In* [y] *thy preſence is fulnes of ioy, and at thy right hand here are pleaſures for euermore.* Thirdlie, they ſhall haue ſuch an excellent communion with God, that he ſhalbe vnto them *all in all.* For in the end of the world, when the whole number of the elect is accompliſhed Chriſt ſhall preſent them to his father, and as he is mediator he ſhal ceaſe to be a King, a Prieſt, a Prophet, *as Paule ſaith* [a] *then ſhall be the ende, when he hath deliuered vp the kingdome to God: euen the Father, when he hath put downe all rule, al authoritie and power.* Againe, among the elect there ſhall not bee King and ſubiect, father, mother, child, maiſter, ſeruant, noble, ignoble, rich, poore, liuing, dead. Some will ſaye, what then ſhall there be? I anſwere, one glorious and enerlaſting God, The Father, the Sonne, and the holie Ghoſt, ſhall bee in all the elect, all that heart can wiſh and deſire. Men ſhall not be in darkeneſſe, neither ſhall they neede the light of the Sunne, Moone,

[x] Ioh. 17. 24.

[y] Pſal. 16. 11. Reuel. 22. 4.

[z] 1. Cor. 15. 28.

[a] Cor. 15 21.

or

or Starres, God himſelie immediately ſhall be their light [b] as Iohn ſaith. *And the Citie hath no neede of the Sunne, neither of the Moone to ſhine in it, for the glorie of God doth light it, and the Lambe is the light of it. Men ſhall not then neede meate, drinke, clothing, ſleepe, recreation, fire, ſhade, reſpiration*, or any other ſuch like, but God himſelfe immediatlie ſhall be their life and all things concerning life by Chriſt. Which Iohn ſignifieth, *when he ſaith that he [c] ſaw a pure riuer of water of life, cleere as Chriſtal proceding out of the throne of God & of the Lamb, there being by either ſide of it the tree of life which bare two manner of fruits, and gaue fruite euerie moneth*. And whereas God is continually to be worſhipped in heauen: they neede no other tabernacle or temple thereunto, but God himſelfe ſhall be their temple: as Iohn ſaith, [d] *I ſawe no temple therein: for the Lord God almightie and the Lambe are the temple of it.* Fourthlie, from this glorious communion which is betweene God and Chriſt as he is man, and all the ſaints which are his members, there ariſeth an vnſpeakeable ioy and gladnes wherewith they are filled. Dauid ſaith, [e] that Gods children ſhall be ſatisfied *with the fatnes of his houſe, and that he ſhall giue them drinke out of the riuers of his pleaſures*. This

[b] Reuel. 21. 23.

[c] Reuel 22. 1.

[d] Reuel 21. 22.

[e] Pſal. 36

ioye vndoubtedlie is infinite, and the Saintes are not onelie repleniſhed with it but they are alſo ſwallowed vp of it as with an huge and infinite ſea of waters, as may appeare in Peter, who at the transfiguration of Chriſt, was ſo rauiſhed out of meaſure with ioye at the ſight of it that he quite forgot himſelfe, ſaying [f] to Chriſt, *Maiſter it is good beeing here: let vs make three tabernacles here, one for thee, one for Moſes, and an other for Elias*. Laſtlie, out of this communion ariſeth a perfect loue of God whereby the Saints loue God with all their hearts, with all their ſoules, and ſtrength, and this loue ſheweth it ſelfe in that they are eternally occupied in [g] worſhiping God by ſinging of ſonges of praiſe and thankes giuing vnto him. Now then ſeing the kingdome of heauen is ſo glorious, and none can haue it but the true Chriſtian, let all men accompt the beſt thinges in this worlde [h] as droſſe and dung, ſo that they may obtaine Chriſt and his righteouſnes.

[f] Mat 17.4

[g] Reuel.8.2 Ver.1.11.

[h] Phil.3.8.

The laſt reaſon is the endleſſe loue of Ieſus Chriſt ſhewed in his death and paſſion. Thou art by nature the childe of wrath and vengeance. Sathan hath wounded the with many a deadly wounde of ſinne

ſinne: thou lieſt bleeding at the heart and art like to die eternally . Thou being in this eſtate there is no Man on earth, no Saint in heauen, no Angell, no creature at all is able to helpe thee, Chriſt onelie was able, hee therefore came downe from heauen and became man, for this cauſe, to worke thy deliuerance . Furthermore in the curing of the wound of ſinne, no hearb, no water, no plaiſter, no Phiſicke, can doe thee any good: onelie the bodie and bloude of Chriſt is ſoueraigne for this matter, being ſtieped in the wrath of GOD . Hee therefore ſubiected himſelfe to the death, euen the death of the Croſſe vpon which hee ſuffered the wrath of God due to the ſinne of mankinde: and of his owne heart bloud hee tempered for thee a ſoueraigne medicine to heale all thy woundes and ſores.

Nowe therefore deſpiſe not this mercie, ſeeke vnto Chriſt, lay open all thy ſores, pray him, that he would vouchſafe thee if it bee but one droppe of his bloud: then he will come vnto thee by his holy ſpirite, he will waſh and ſupple thy woundes in his bloud and binde them vp . He is the [h] *tree of lyfe the leaues whereof heale the nations.* [h] Reuel 22 3

If thou get but one leafe of him thou art well, it will heale thee and reſtore thy dead ſoule that thou maieſt liue eternally in the kingdom of heauen. If this reaſon will not mooue the to be a Chriſtian, thy caſe is deſperate. It is the beſt reaſon that Paule could vſe to this purpoſe. *As obedient children* (ſaith he) *faſhion not your ſelues vnto the former luſtes of your ignorance, but as hee which hath called you is holie, ſo be yee holie in all manner of conuerſation.* His reaſon followeth.[k] *Knowing that yee were not redeemed with corruptible thinges as ſiluer and golde from your vaine conuerſation receiued by the tradition of the Fathers, but with the precious bloud of Chriſt, as a Lambe vndefiled and without ſpotte.*

[1] 1. Pet. 1. Ver. 14. 15.

[k] Ver. 18. 19.

Thus much haue I ſpoken to the worldling who in his heart makes no more account of Chriſt then of his olde ſhooes: and who had rather bee without Chriſt, then be without his pigges, with the Gaderenes. Nowe for the true Chriſtians I haue nothing to ſaye but this. The Lorde increaſe the number of them. And [l] the Lorde fulfill them with the knowledge of his will in all wiſedome, and ſpirituall vnderſtanding, that they may walke worthie of him

Math. 8.

[l] Colloſſ. 1 Ver 9. 10. 11.

him, and pleaſe him in all thinges, beeing fruitfull in all good workes and increaſing in the knowledge of God. And whereas they are at continuall warre againſt the fleſh, the world, and the Diuell: Lord Ieſus ſtrengthen them with all might through thy glorious power, vnto all patience and long ſuffering with ioyfulneſſe. And deere father of all mercie plant that gouernement in thy Church euerie wher which thou haſt reueled in thy worde. That thy Saints may worſhippe thee in thoſe meanes, in that order and comelines, which thou haſt appointed, abounding in righteouſneſſe, peace of conſcience, and ioye of the holy Ghoſt. Amen,

Amen.

A Dialogue of

the ſtate of a Chriſtian man,

betweene Euſebius *a perfect Chriſtian*, and *Timothius* a weake Chriſtian, and the moſt of it was gathered heere & there out of the ſweete and ſauorie writings of *Maiſter Tindall & Maſter Bradford.*

Timotheus. Becauſe of our auncient acquaintance and familiaritie (deare friend *Euſebius*) I will make bolde with you to aske ſuch queſtions as may be for my edification and comfort, and of no other matters but euen of religion, whereof I ſee you are an olde profeſſor. And firſt of all, let me be bold to aske this queſtion of you, how it pleaſed God to make you a true Chriſtian, and a member of Chriſt Ieſus whom I ſe you ſerue continually with a feruent zeale.

Euſebius.

Euſebius. For that olde acquaintance that was betweene vs, and for that you are deſirous to liue a godly life in Chriſt Ieſus, I will not conceale the good worke of my God in me: therefore I pray you marke a little what I ſhall ſaie, and I will declare vnto you the truth euen foorth of the feeling of mine owne conſcience. The fall of Adam did make mee the heire of vengeance and wrath of God, and heire of eternall damnation, and did bring mee into captiuitie and bondage vnder the Diuell: And the Diuell was my Lord and my ruler, my heade, my gouernor, and my prince, yea, and my God. And my will was locked & knit faſter vnto the will of the Diuell, then coulde an hundred thouſand chaines binde a man vnto a poſt. Vnto the Diuels will did I conſent with all my heart, with all my minde, with all my might, power, ſtrength, will and life: ſo that the lawe and will of the Diuell, was written as well in my heart, as in my members, and I ran headlong after the Diuell with full ſoule, and the whole ſwing of all the power I had: as a ſtone caſt vp into the aire commeth downe naturally of it ſelf with all the violent ſwing of his own weight. O with what deadlie & venemous heart did

I hate mine enimies ? with howe great ma lice of mine inwardlie did I ſley and mur-ther? With what violence and rage, yea with what feruent luſt committed I adulte-rie, fornication, and ſuch like vncleannes? With what pleaſure and delectation like a glutton ſerued I my bellie ? With what di-ligence deceiued I ? Howe buſilie ſought I the thinges of the world ? whatſoeuer I did worke, imagine or ſpeake, was abhominable in the ſight of God, for I could referre no-thing vnto the houour of GOD: neither was his lawe or will written in my members or in my hart, neither was there any more power in me to follow the will of GOD then in a ſtone to aſcend vpwarde of it ſelfe. And beſides that I was a ſleepe in ſo deepe blindneſſe that I could neither ſee nor feele in what miſerie, thraldome, and wtetched-nes I was, till Moſes came and waked mee and publiſhed the lawe. When I heard the lawe truelie preached howe that I ought to loue and honour God with all my ſtrength and might from the lowe bottome of the heart, becauſe hee did create mee lord ouer it: and my neighbour, yea mine enemies as my ſelfe inwardlie from the ground of my heart, becauſe God hath made them after

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the likeneſſe of his owne Image, and they are his ſonnes as well as I, and Chriſt hath bought them with his bloud, and made them heires of euerlaſting life as well as I: and howe I ought to doe whatſoener God biddeth, and to abſtaine from what ſoeuer God forbiddeth, with all loue and meekeneſſe, with a feruent and burning luſt from the center of the heart. Then beganne my conſcience to rage againſt the lawe and againſt God. No ſea, bee it neuer ſo great a tempeſt was ſo vnquiete, for it was not poſſible for me a naturall man to conſent to the lawe that it ſhoulde be good, or that God ſhould be righteous which made the lawe: in as much as it was contrarie vnto my nature, and damned mee and all that I could doe, and neuer ſhewed mee where to fetch helpe, nor preached anie mercy [a] but onelie ſet mee at variance with God, and prouoked and ſtirred mee to raile on God, and to blaſpheme him as a cruell tyrant. And in deede it was not poſſible to doe otherwiſe, to thinke that God made me of ſo poiſoned a nature, and gaue me an impoſſible lawe to performe: I being not borne againe by the ſpirite, and my wit, reaſon, and will beeing ſo faſt glewed, yea nailed

[a] Rom 4

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and cheined vnto the will of the Diuel. This was the captiuitie and bondage whence Chriſt deliuered mee, redeemed and looſed me. His bloud, his death, his patience in ſuffering rebukes and wronges and the full wrath of God, his prayers and faſtings, his meekenes & fulfilling the vttermoſt points of the lawe, appeaſed the wrath of God, brought the fauour of God to mee againe, obtained that God ſhould loue mee firſt, & be my father, and that a mercifull father that would conſider my infirmitie & weakneſſe, and would giue mee his ſpirite againe which hee had taken awaie in Adam, to rule, gouerne, and ſtrengthen mee, and to breake the bands of Sathan wherein I was ſo ſtraight bound. When Chriſt was on this wiſe preached, and the promiſes rehearſed which are contained in the booke of God, (which preaching is called the goſpell or glad-tidings,) and I had deepelie conſiderd the ſame: then my heart began to waxe ſoft & melt at the bounteous mercie of God and kindneſſe ſhewed of Chriſt. For when the goſpell was preached, the ſpirite of God (me thought) entered into my heart, and opened my inward eyes, and wrought a liuelie faith in me, and made my

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wofull conſcience feele and taſt how ſweete a thing the bitter death of Chriſt is, & how mercifull & louing God is through Chriſts purchaſing and merits, and made mee beginne to loue againe, and to conſent to the lawe of God how that it is good and ought ſo to bee, and that GOD is righteous that made it: laſtlie it wrought in me a deſire to bee whole, and to hunger and thirſt after more righteouſneſſe and more ſtrength to fulfil the lawe more perfectly: and in all that I doe or leaue vndone to ſeeke Gods honour and his will with meekenes euermore condemning the imperfectnes of my deeds by the lawe.

Now then this good worke of God to my ſaluation ſtandeth in two points, the working of the lawe and the working of the goſpell: the preaching of the lawe was a key that bound and damned my conſcience, the preaching of the goſpell was an other key that looſed me againe. Theſe two ſalues (I meane the law and the goſpell) vſed God & his preacher to heale and cure me a wretched ſinner with all. The lawe did driue out my diſeaſe and made it appeare, and was a ſharpe ſalue and fretting corasiue, and killed the dead fleſh, and loſed and drewe the ſore

out

out by the roote, and all corruption. It pulled from me all truſt and confidence I had in my ſelfe, and in mine owne workes, merits, deſeruings, and ceremonies, and robbed me of all my righteouſnes, and made me poore. It killed me in ſending me downe to hell, and bringing mee all moſt to vtter deſperarion, and prepared the way of the Lord, as it is written of *Iohn Baptiſt*. For it was not poſſible that Chriſt ſhould come vnto mee as long as I truſted in my ſelfe or in any worldlie thing, or had anie righteouſnes of mine owne, or riches of holie workes. Then afterwarde came the goſpell a more gentle plaiſter, which ſoupled and ſwaged my wounds of my conſcience and brought me health: It brought the ſpirite of God, which looſed the bandes of Sathan, and coupled me to God & his wil through a ſtrong faith & feruẽt loue. Which bands were to ſtrong for the Diuell, the world, or anie creature to looſe. And I a poore & wretched ſinner felt ſo great mercie that in my ſelfe I was moſt ſure that God would not forſake mee, or euer withdrawe his mercie and loue from mee. And I boldlie cryed out with Paul, ſaying. Who ſhall ſeparate me from the loue of GOD, &c. Finallie, as Rom. 8.

before

before when I was bound to the Diuell and his wil, I wrought all manner of wickednes, for I coulde doe no otherwiſe, it was my nature: euen ſo nowe ſince I am coupled to God by Chriſts bloud, I doe good freelie, becauſe of the ſpirite and this my nature. And thus I truſt I haue ſatisfied your firſt demaund.

Timoth. Yea, but me thinkes you doe too much condemne your ſelfe in reſpect of ſinne. For I can remember that from your child-hood you were of a good and gentle nature, and your behauiour was alwaies honeſt and ciuill, and you coulde neuer abide the companie of them which were roiſters and ruffians, and ſwearers, and blaſphemers and contemners of Gods worde, and drunkards, which nowe are tearmed good fellowes. And your dealing with all men hath beene euer commended for good, faithfull and iuſt. What meane you then to make your ſelfe ſo abhominable and accurſed, and to ſaye, you were ſo wholie addicted vnto wickedneſſe, and your will ſo fearefully and miſerablie in captiuitie vnto the will of the Diuell.

Euſeb. Brother *Timoth.* I know what I ſay, God giue mee grace to ſpeake it with more

more liuelie feeling of my weaknes, & with a more bitter deteſtation of my ſinne. By nature throuh the fall of Adame am I the childe of wrath, heire of the vengeance of God by birth: yea and ſo from my firſt conception: And I had my fellowſhippe with the damned diuels vnder the power of darknes and rule of Sathan, while I was yet in my mothers wombe: and although I ſhowed not the fruites of ſinne as ſoone as I was born not lõg after: yet was I full of the naturall poyſon, frõ whence all wicked deedes do ſpring, & cãnot but ſin outwardly, as ſoone as I am able to work (be I neuer ſo young) if occaſion be giuen. for my nature is to ſinne as is the nature of a ſerpent to ſting. And as a Serpent yet young, or yet vnbrought foorth is full of poyſon and cannot afterwarde (when time and occaſion is giuen,) but bring forth the fruits thereof: And as an Adder, a Toad, or a Snake is hated of man, not for the euill it hath done, but for the poyſon that is in it, and hurt which it cannot but doe: ſo am I hated of God, for that naturall poyſon which is conceiued and borne with mee before I doe anie outwarde euill. And as the euill which a venemous wotme doth, maketh it not a ſerpent,

but becauſe it is a venemous worme therefore doth it euill, and poyſoneth: euen ſo doe not our euill deedes make vs euill firſt, but becauſe wee are of nature euill, therefore doe we euill, and thinke euill, to eternall damnation by the lawe, and are contrarie to the will of God in our will, and in all thinges conſent vnto the will of the fiend.

Timoth. As yet I neuer had ſuch a feeling of my ſinne as you haue had: and although I woulde bee loth to commit anie ſinne, yet the law was neuer ſo terrible vnto me, condemning mee, pronouncing the ſentence of death againſt mee, and ſtinging my conſcience with feare of euerlaſting paine, as I perceiue it hath beene vnto you: therefore I feare oftentimes leaſt my profeſſion of religion ſhould be onelie in truth meere hypocriſie, I praie you let me heare your minde.

Euſeb. A true ſaying it is that the right waie to goe vnto heauen, is to ſayle by hell, and there is no man liuing that feeleth the power and vertue of the bloude of Chriſt, which firſt hath not felt the ſtrange paines of hell. But yet in theſe paines there is a difference: and it is the will of God that his children in their conuerſation ſhall ſome

of

of them feele more and ſome leſſe. *Ezechias* on his death bedde complaineth that the Lorde breaketh his bones like a Lion, that he could not ſpeake by reaſon of paine, but chattered in his throte like a Crane, and mourned like a Doue, *Iob* ſaith, that God is his enemie and hath ſet him vp as a marke to ſhoote at, and that the arrowes of the almightie are vpon him, and that the poiſon of them hath dronke vp his ſpirite. *Dauid* bewaileth his eſtate in manie Pſalmes, but eſpeciallie in the 130. Pſalme, where he beginneth on this manner: Out of the deepe places haue I called vnto thee O Lorde, which is as though he ſhoulde ſaie: O my poore ſoule fall not flatte downe, vexe not thy ſelfe out of meaſure: the burthen of thy ſinnes preſſe thee ſore indeede, but bee not for all that quite ouerwhelmed: thou art thruſt downe ſo lowe into the depth of deepes, that thou hadſt neede crie aloude to bee hearde of him which dwelleth in the higheſt heightes: and the euerburning hell fire is not farre from that lake whither thine iniquities haue plũged thee, ſo that thou maieſt perceiue as it were the Eccho of their cries and deſperate howlinges, which bee their caſt out of all hope

Eſai 33.

Iob. 6. 4.
Iob. 13.

Pſal. 130.

of euer comming forth. But the Lord which bringeth foorth euen to the borders of hell his beſt beloued when they forget themſelues, knoweth alſo how well to bring them backe againe. Goe no further then downwarde, but liſt vp thy heart together with thine eie, and ſeeke vnto the Lord, to reach vnto thee his merciſull and helping hande. Againe in the ſcriptures wee finde examples of men conuerted vnto the Lord without anie vehement ſorrowe of their ſinnes. What anguiſh of conſcience had the theefe vppon the croſſe for his former life in his preſent conuerſion at the houre of death? How was *Lidia* diſmayed and caſt downe in reſpect of her wickedneſſe, like as *Dauid* was or *Iob*, whoſe heart God onelie is ſaide to haue opened to giue attendance to the preaching of Paule and Silas, who alſo euen preſentlie after was readie to entertaine them, and to make them a feaſt in her houſe: which ſhe could not haue done if ſhe had beene in the perplexities of *Ezechias* or *Dauide*. The ſame may be ſpoken of the Iailer, and of them which heard *Peters* Sermon at Ieruſalem, who for all that they had murdered our Sauior Chriſt, yet in their conuerſion their harts were onely for the time pricked

ked. So then God in preparing vs, which in truth are nothing but fleshlie and stinking donng-hills of sinne, nay verie vncleannesse & pollution it selfe, I saie, in preparing vs to be the tẽples of his holy spirit to dwell in, & the store-houses to horde vp his heauenlie graces in, doth otherwise vse a milde and gentle remedie, & maketh the lawe to looke vpon vs, though with no louing & gentle, yet with no ferefull countenance, & otherwhiles in some he setteth a sharp edge vpon the law, & maketh it to wound the hart very deepe, and as a strong corasiue to torment them, & to frette & gnawe vpon their consciences. And we see by experience that a botch or a bile in a mans bodie, is as well eased of the corruption that is in it by the pricking of the point of a small needle as by the launcing of a great rasor. Wherefore if God by his spirit haue wrought in you sorrowe for sinne in anie small measure, though not in as great measure as you desire, you haue no cause to complaine: and in that you are greeued & sorrowfull for your sinnes, it is a good token of the grace of God in you.

Timoth. Surelie this is a great comforte you giue mee, God make mee thankefull for it. And I praie you more plainelie shew

me the ſtate of your life till this houre, that I and all other may take warning by it.

Euſeb. That which may doe good vnto other men I will neuer conceale though it be to my perpetuall ſhame, As I was conceiued & born in ſin, ſo my Parēts brought me vp in ignorance & neuer ſhewed me my ſhame and miſerie by Gods lawe: & I liued a long time, euen as a man in a dead ſleepe or trance, and in truth I liued as though there were neither heauen nor hell, neither God nor Diuel. And the Diuel himſelfe (as now I perceiue) did often perſwade my ſecure conſcience that I was the child of God, and ſhoulde be ſaued as well as the beſt man in the world: and I yelded to this perſwaſion, and did verilie thinke it: ſo that when the preacher for wickedneſſe and ſecuritie denounced Gods iudgementes and hell fire, I haue ſaide vnto my neighbours that I hoped I ſhould be ſaued, and he ſhould goe to hell: and when I was asked whether I could keepe all the commandements of the lawe, I ſaide that I coulde, and being asked whether I neuer ſinned: I ſaid that I thought that otherwhiles I did, marrie for them which were but fewe, I hoped God woulde haue mercie, and haue me excuſed. And all my neigh-

neighbors were glad of my companie, they ſpoke well of me, and I was taken for an honeſt man, when as indeed, before God I was a vile beaſt, & the childe of wrath, inſpired with the ſpirite of the Diuell continuallie. Well, afterward I heard the law preached and I ſawe and remembred manie fearefull iudgements of GOD vpon men, whom I in reaſon thought were as good men as I, then I beganne to conſider mine owne eſtate, and to perceiue my ſinnes, and my curſedneſſe, and vpon a time aboue all other, the curſe of the lawe made mee inwardlie afraied, and my fleſh then beganne to tremble and quake: then I could not ſleepe in the night ſeaſon, I was afraide of euerie thing. If I were in my houſe, I thought the houſe would fall on my head, if abroade, I thought euerie crannie of the earth would open it ſelfe wider and ſwallow me. I ſtarted at euerie ſtrawe, and at the moouing of a flie: my meate was lothſome vnto mee, and I thought I was not worthie of ſo good a creature of God, and that GOD might iuſtlie turne it to my bane: the greeſe of my heart for my life paſt made me ſhed abundance of tears: and vpon that I remembred, that I had heard read in the

Church, in Dauids Psalmes, that his teares were his drinke, and that hee did wette his bed with teares. And now the Deuill changed both his coate and his note, & in fearefull manner cryed in my eares, that I was a reprobate, his childe: that none of Gods children where as I am, that this griefe of my soule was the beginning of hell. And the greater was my paine, because I durst not open my minde vnto any for feare they should haue mocked mee, and haue made a iest of it. Wherefore I was fayne to go to a Godlie learned Preacher: I shewed myne estate vnto him. After I had contiuued with him the space of two or three daies, I receiued comforte both by the promises of mercie, which hee shewed mee in the booke of God, and by his feruent godlie and effectuall prayers: and I thanke God euer since I haue had some assurance (in spite of the Deuill) that I doe appertaine to the kingdome of heauen, and am nowe a member of Iesus Christ, and so shall continue foreuer.

Timoth. How know you that God hath forgiuen your sinne?

Euseb. Because I am a sinner & he is both able and willing to forgiue me.

Timoth

Timoth. I graunt that hee is able to forgiue you, but howe know you that he will? you know your ſinne is are verie great.

Euſeb. I graunt: but Chriſts paſſion is far greater: and although my ſinnes were as red as ſcarlet and as purple, yet they ſhall be as white as ſnow, and as ſoft as wooll.

Timoth. Oh but you haue ſinned verie often.

Euſeb. Tell mee not I pray you what I haue done, but what I will doe.

Timoth. What will you doe?

Euſeb. By Gods grace it is my full purpoſe, and my earneſt praier to God is, hereafter to take better heede, and to amend my former life.

Timoth. Is that inough thinke you?

Euſeb. What lacketh?

Timoth. The fauour and mercie of God; that may cleane forſake you.

Euſeb. Nay that I will neuer graunt: for I am certainly perſwaded of the fauour and mercie of God euen to the ſaluation of my ſoule.

Timoth. O ſhew mee that, that is the thinge I earneſtly deſire, to bee aſſured of Gods ſpeciall goodnes, euen by your feeling.

Enſeb.

Euseb. According as God hath giuen me to feele the same so will I shewe it you. And first of all the dealing of God towards me is a good argument to mee. In the first commaundement, God hath commaunded me to take him to bee my God, and in the Lords praier he teacheth me to call him father: he hath created the world generallie and euerie creature particularlie for man & so for me, to serue for my commoditie, necessity, and admonition. Also he hath made me after his owne image, hauing a reasonable soule, body, shape, where he might haue made me a Toad, a Serpent, a Swine, deformed, frantick. Moreouer, he hath wōderfullie preserued me in my infancie, childhood, youth, middle age hitherto from manifold dāgers & perils: all which do confirm in me a perswasion of Gods fatherlie loue: & that I should not doubt hereof: where I might haue beene borne of Turks, lo it was the wil of God that I shuld be borne of Christian parēts, & be brought into Gods Church by Baptisme, which is the Sacrament of adoption, & requireth faith, as wel of the remission of my sins as of sanctification and holines to bee wrought of God in mee by his grace and holie spirite: where I might haue beene

been borne in an ignorant time and region; God would that I ſhould be borne in theſe daies and in this countrie where is more knowledge reuealed then euer was here or in manie places elſe is. Where I might haue beene of a corrupt iudgement & entangled with manie errours of Papiſtrie, & of the familie of loue, and of that ſciſme of Brown; by Gods goodnes my iudgement is reformed, and he hath lightened mine eies to ſee & my heart to imbrace his ſincere truth. By all which things I doe confirme my faith of this that God alwaies hath beene, is, and wil be for euer my father, & at my departing forth of this world will giue me the crowne of euerlaſting glorie. Secondlie when as man is euermore doubting of the promiſſes of God be they neuer ſo certain, God of his infinite mercie to preuent all occaſions of doubting, promiſeth to giue his owne ſpirit as a pledge, pawne, or earneſt pennie vnto his children of their adoption & election to ſaluation. Now ſince it pleaſed God to call me from hypocriſie to bee a member of his Church, I feel that in my ſelf which I neuer felt or heard of before. In times paſt, I came to praiers and to the preaching of Gods word euen as a Beare commeth to the ſtake,

now

now the worde of God is meate and drinke to me, and prayer is no burden vnto me, but my ordinarie exercise, If I rise in the morning I am not well till I haue praied and giuen thankes to God, If I doe anie thing it commeth into my minde to praye. In my praiers I finde great ioy and comforte and the exceeding fauour of God I neuer thinke I can well take my rest, or doe any thinge else except first I aske it at Gods hande in Christ. Lastlie, when my minde and heart is wholie occupied in worldlie matters. I am stirred vp, and as it were drawne to pray vnto God for the remission of my sinnes, and the assurance of my saluation, and in praier I haue had those grones which for their greatnes cannot bee expressed. Nowe from whence commeth all this? From the Diuell? No. In these actions I haue found him mine enimie, and a continuall hinderer of them. For he by his craft when I haue beene heauie and weake, hath assailed to prouoke me to some sinnes whereunto my cursed nature was most giuen, and I hauing yeelded to him, haue beene so hardened and blinded by those sinnes, that for a time I haue made light accouut of the worde of God and praier. Well then peraduenture this

this came from mine owne selfe? No neither. This cursed nature of mine hath beene more pleased and delighted with sinne, and with the pleasures of the world, then with such exercises, from which it draweth mee & presseth me down as leade. I cannot think that such a poisoning Cokatrice can laie such good egges, or that wild crabbe trees (such as all men are in Adam) can bring foorth sweete fruites according to the will of God, except God plucke them forth of Adam, and plant them in the garden of his mercie, and stocke them, and graft the spirite of Christ in them. Wherefore these are the workes of Gods spirit, and my conscience is thereby certified that God hath giuen me the spirite of adoption, and therefore that his fauour and mercie shall continue towards me for euer. For the gifts of God are without repentaunce, and whom God once loueth, him hee loueth foreuer. Thirdlie, there bee certaine fruites of Gods children which I finde in mee, by which I am confirmed in Gods fauour. Saint John in his first epistle saith, that hereby wee know that wee are translated from death to life because we loue the brethren. Truelie I feele in my heart a burning loue towardes them

them which are good Christians though I neuer knewe them nor saw them, and I am verie desirous to doe anie good for them: and if drops of my heart bloude would doe them good they should haue them. Moreouer I hate all sinne and wickednesse with a bitter hatred, and I long to see the comming of my sauiour Christ to iudgement, I am grieued and disquieted because I cannot fulfill the lawe of God as I ought, all which I haue learned forth of Gods word to be tokens of Gods children. And thus you see what euidence I haue to shewe that I am a true member of the Church militant and in the fauour of God.

Timoth. Haue you a stedfast faith in Christ (as these arguments seeme to proue) without all wauering, doubting, and distrusting of Gods mercie?

Euseb. No, no. This my faith which I haue in Christ is euen fought against with doubting, & euer assailed with desperation, not when I sinne onelie but also in tentations of aduersitie, into which God bringeth me to nurture me & to shew me mine owne heart, the hypocrisie & false thoughts that their lie hid, my almost no faith at all, and as litle loue, euen then happilie whē I thought my

my ſelfe moſt perfect of all, for when tentaons come I cannot ſtand, when I haue ſinned faith is feeble, when wrong is done vnto mee I cannot forgiue, in ſicknes, in loſſe of goods, in al tribulation I am vnpatient, whē my neighbor needeth my helpe that I muſt depart with him of mine owne, then loue is cold. And thus I learne and feel that there is no power to do good but of God only. And in all ſuch tentations my faith periſheth not vtterlie, neither my loue and conſent to the law of God: but they be weake, ſicke, wounded & not cleane dead. As I dealt with my parents being a child, ſo now deal I towards God my louing father. When I was a child my father and mother taught me nurture & wiſedome, I loued my father & all his commaundements, and perceiued the goodnes he ſhewed mee, that my father loued mee, and all his precepts are vnto my wealth and profit, and that my father commandeth nothing for any need he hath thereof, but ſeeketh my profit onelie, and therefore I haue a good faith vnto all my fathers promiſes, and loue all his commaundements and doe them with good will, and with good will goe euerie daie to the ſchoole: And by the waie happilie I ſawe companie plaie,

and

and with the ſight was taken and rauiſhed of my memorie, and forgot my ſelfe, and ſtoode, and beheld, and fell to plaie alſo forgetting father and mother & all their kindnes, all their lawes, and mine owne profite alſo. How be it the knowledge of my fathers kindnes, the faith of his promiſſes, and the loue that I had againe vnto my father, and the obedient minde were not vtterlie quenched, but laie hid, as all things doe when a man ſleepeth or lieth in a traunce. And as ſoone as I had plaied out all my luſtes, or elſe by ſome had been warned, in the meane ſeaſon, I came againe to my olde profeſſion. Notwithſtanding many temptations went ouer my heart, and the lawe as a right hangman tormented my conſcience, and went nie to perſwade mee that my father would thruſt me away, and hang mee if hee catched me, ſo that I was like a great while to runne away, rather then to returne to my father againe. Feare and dread of rebuke, and of loſſe of my fathers loue and of puniſhment wraſtled with the truſt which I had in my fathers goodneſſe, and as it were gaue my faith a fall. But I roſe againe as ſoone as the rage of the firſt brunt was paſt and my minde was more quiet. And the goodnes

goodnes of my father and his olde kindnes came vnto my remembrance either by mine owne courage or by the comfort of another. And I beleeued that my father would not put me away or deſtroy me: and hee hoped that I woulde doe no more ſo. And vpon that I got me home againe, diſmaied but not altogether faithleſſe: the olde kindnes would not let me diſpaire, howbeit all the worlde coulde not ſet mine heart at reſt, vntill the paine had beene paſt and vntill I had heard the voice of my father, that all is forgotten.

Timoth. Seeing that you haue thus plainely and truelie ſhewed the weaknes of yours, and conſequentlie of all mens faith, ſhewe me I praie you howe by the weakenes of faith a Chriſtian is not rather diſcomforted then comforted and aſſured of his ſaluation.

Euſeb. God doth not ſo much regarde the quantitie of his graces as the truth of them, hee approueth a little faith if it bee a true faith: yea, if faith in vs were no more but a graine of muſtard ſeede (which is the leaſt of all other ſeedes) it ſhould be effectuall, and God would haue reſpect vnto it. The poore diſeaſed beggar with a lame hande, Math. 20.

hauing the palſie alſo, is able neuertheleſſe to reach out the ſame and receiue an almes of a king: and ſo in like manner a weake and languiſhing faith is ſufficiētly able to reach out it ſelfe and to apprehende the infinite mercies of our heauenlie king offered vnto vs in Chriſt. Faith in the 3. of Iohn, is compared vnto the eie of the Iſraelite, which although it were of dimme ſight, or looked a ſquint, yet if it could neuer ſo little beholde the braſen Serpent, it was ſufficient to cure the ſtings of the fiery ſerpents, & to ſaue life.

Timoth. Seing that you ſatisfie me in euery point ſo fully, ſhew mee I pray you whether a man may be wicked & haue faith, & whether faith entring expelleth wickednes. For I haue heard ſome ſaie, that a mā might beleeue the word of God: and yet be neuer the better in his life, or holier thē before he was?

Euſeb. Many there are which when they heare or reade of faith at once they conſent thereunto & haue a certaine imagination & opiniō of faith: as whē a man telleth a ſtorie or a thing done in a ſtrāge land that perteineth not to thē at al: which yet they beleeue & tell as a true thing, & this imagination or opinion they call faith. Therefore as ſoone as they haue this imagination or opinion

in

in their hearts, they ſaye, verilie, this doctrine ſeemeth true, I beleeue it euen ſo: then they thinke that the right faith is there, but afterward when they feele in themſelues no maner of working of the ſpirite, neither the terrible ſentence of the law, & the horrible captiuity vnder Satan, neither can perceiue any alteration in thẽſelues & that any good works follow, but finde they are altogether as before, & abide in their old ſtate, thẽ think they ẏ faith is not ſufficient, but that works muſt be ioined with faith to iuſtificatiõ: but true faith is only the gift of God, & is mightie in operation, euer working, being full of vertue: it renueth man, and begetteth him a freſh, altereth him, changeth him, & turneth him altogether into a new creature & conuerſatiõ: ſo that a mã ſhall feel his hart clean changed, & far otherwiſe diſpoſed then before, & hath power to loue ẏ which before he could not but hate, & delighteth in that which before he abhorred, & hateth ẏ which before he could not but loue. And it ſetteth the ſoul at liberty & maketh her free to follow the will of god, & is to the ſoul as health to ẏ body, after that a man is pined with long ſicknes: the legs cãnot bear him, he cãnot lift vp his hands to help him, his taſt is corrupt,

ſugar is bitter in his mouth, his ſtomacke longeth after ſlubberſauce and ſwaſh, at which a whole ſtomacke is ready to caſt his gorge: when health commeth ſhe chaungeth and altereth him cleane, giueth him ſtrength in all his members, luſt and will to doe of his owne accorde that which before he could not doe, neither coulde ſuffer that anie man ſhould exhort him to doe, & hath now luſt in wholſome things, and his members, are free and at libertie, and haue power to doe all things of his owne accord which belong to a ſounde and whole man to doe. And faith worketh in the ſame manner as a tree brings foorth fruite, of his owne accorde, and as a man neede not bidde a tree bring foorth fruite, ſo is there no lawe put to him that beleeueth and is iuſtified through faith, neither is it needefull. For the lawe is written and grauen in his heart, his pleaſure is daylie therein, and as without commaundement euen of his owne nature he eateth, drinketh, ſeeth, heareth, talketh, goeth: euen ſo of his owne nature without any compulſion of the lawe bringeth foorth good workes: and as an whole man when hee is a thirſt tarrieth but for drinke, and when he hungreth abideth but for

for meate, and then drinketh and eateth naturallie. Euen ſo is the faithfull euer a thriſt, and an hungred after the will of God, and tarrieth but for an occaſion: and whenſoeuer an occaſion is giuen hee workteh naturallie the will of God. For this bleſſing is giuen them that truſt in Chriſts bloude, that they thirſt and hunger to doe Gods will. He that hath not this faith is but an vnprofitable babler of faith, and workes, and neither wotteth what hee bableth, not whereunto his words pretend. For he feeleth not the power of faith nor the working of the ſpirit in his heart, but interpreteth the ſcriptures which ſpeake of faith and workes after his owne blinde reaſon, and fooliſh fantaſies, not hauing any experience in himſelfe.

Timoth. Euerie member of Chriſts congregation is a ſinner and ſinneth dailie ſome more, & ſome leſſe, for it is written, 1. Ioh. 1. *If we ſaie we haue no ſin, we deceiue our ſelues, and the truth is not in vs.* And Paule, Rome 7. *That good which I wolud, that do I not, but that euill which I would not, that doe I.* So it is not I that doe it (ſaith hee) but ſinne that dwelleth in mee. So the Chriſtian man is both a ſinner and no ſinner, which howe it can be ſhew it me by experience.

Euſeb. I being one man in ſubſtance and two men in qualitie, fleſh and ſpirite, which in me ſo fight perpetuallie the one againſt the other, that I muſt goe either backward or forwarde, and cannot ſtand long in one ſtate. If the ſpirite ouercome in tentations, then is ſhe ſtronger and the fleſhe weaker. But if the fleſh get a cuſtome, then is the ſpirit none otherwiſe oppreſſed of the fleſh then as though ſhe had a mountaine on hir backe, and as we ſometime in our dreames thinke we beare heanier then a milſtone on our breaſts: or when we dreame nowe and then that wee woulde runne away for feare of ſome thinge, our legges ſeeme heauier then leade: Euen ſo is the ſpirite oppreſſed and ouerladen of the fleſh through cuſtome, that ſhee ſtrugleth and ſtriueth to gette vp and to breake looſe in vaine, vntill the God of mercie which heareth my grone through Ieſus Chriſt come and loſe hir with his power, and put ſomethinge on the backe of the fleſh to keepe hir downe to miniſh hir ſtrength and to mortifie hir. So then no ſinner I am if you regard the ſpirite, the profeſſion of my heart toward the lawe of God, my repentance and ſorrowe that I haue both becauſe I haue ſinned and am

yet

yet full of ſinne, & looke vnto the promiſes of mercie in our Sauiour Chriſt, and vnto my faith. A ſinner am I if you looke to the frailty of my fleſh which is a remnant of the olde Adam, and as it were the ſtate of the wild oliue tree, euer and anone when occaſion is giuen, ſhooting foorth his branches, leaues, bud, bloſſome, and fruite alſo: which alſo is as the weakenes of one that is newlie recouered out of a great diſeaſe, by the reaſon whereof all my deedes are imperfect, and when occaſions be great I fall into horrible deeds, and the fruit of the ſinne which remaineth in my members breaketh out. Notwithſtanding the ſpirit leaueth me not but rebuketh mee and bringeth mee home againe vnto my profeſſion, ſo that I neuer caſt of the yoke of God from of my necke, neither yeelde vp my ſelfe vnto ſinne to ſerue it, but fight a freſh, and beginne a new battaile. And I had rather you ſhould vnderſtande this foorth of the Scriptures, by the example of *Ionas* and the Apoſtles, *Ionas* was the friende of God, and a choſen ſeruaunt of GOD, to teſtifye hys will vnto the worlde. Hee was ſent from the Lande of Iſarell, where hee was a Prophet to goe amongeſt an Heathen people

and the greateſt citie of the worlde, then called *Niniuie* to preach that within fortie dayes they ſhoulde bee deſtroyed for their ſinnes: which meſſage the free will of Ionas had as much power to doe as the weakeſt hearted woman in the worlde had power, if ſhee were commaunded to leape into a tubbe of liuing Snakes and Adders: as happelie if God had commanded Sara to ſacrifice hir ſonne Iſaac, as he did Abraham, ſhe would haue diſputed with God ere ſhee had done it, or though ſhee were ſtrong enough. Well Ionas hartned by his owne imagination, and reaſoning after this manner, I am here a prophet vnto Gods people the Iſraelites: which though they haue gods worde teſtified vnto them daily, yet deſpiſe and worſhippe God vnder the likeneſſe of Calues & after all maner of faſhions ſaue after his owne worde, and therefore are of all nations the worſt and moſt worthie of puniſhment. And yet God for loue of a few that are among them, & for his names ſake ſpareth and defendeth them: how then ſhal God take ſo cruel vengeãce on ſo great a multitude of thẽ to whõ his name was neuer preached, & therefore are not the tenth part ſo euill as theſe, If I therefore ſhall goe preach,

preach, I ſhal lie & ſhame my ſelfe, and God too, & make them the more to deſpiſe God. Vpon this imagination hee fledde from the preſence of GOD, and from the countrie where God is worſhipped. When Ionas entred into the ſhip, he laide him downe to ſleepe: for his conſcience was toſſed betweene the commaundement of God which ſent him to Niniuie, and his fleſhlie wiſedome which diſſwaded and counſelled him to the contrarie, & at laſt preuailed againſt the commaundement, and carried him an other way as a ſhippe caught betweene two ſtreames as the Poets faine the mother of *Meleager* to be betweene diuers affections while to aduenture hir brothers death ſhee ſought to ſley hir owne ſonne: wherevpon for verie payne and tediouſneſſe ſhee laye downe to ſleep to put the commandement out of minde, which did ſo gnawe and fret hir conſcience: as the nature of all the wicked is, when they haue ſinned in earneſt, to ſeeke all meanes with riote, reuell, and paſtime to driue the remembrance of ſinne foorth of their hearts, as Adam did to couer his wickedneſſe with apperns of figgeleaues. But God awoke him out of his dreame, and ſet his ſinnes before his face:

for

for when the lott had caught Ionas, then be ſure that his ſin came to remẽbrance again, & that his conſcience raged no leſſe thẽ the waters of the ſea. And then he thought he onely was a ſinner, and though alſo that as verilie as he had fled frõ God, as verilie God had caſt him away: for the ſight of the rod maketh the naturall childe not onely to ſee and acknowledge his fault, but alſo to forget all his fathers olde mercie and goodnes, And when hee confeſſed his ſinne openlie, and of verie deſperation to haue liued any longer hee had caſt himſelfe into the Sea betimes except they woulde bee loſt alſo. for all this God prouided a fiſh to ſwallow Ionas. When Ionas had beene in the fiſhes bellie a ſpace, the rage of his conſcience was ſomewhat quieted, and hee came to himſelfe againe, and had receiued a little hope: and the qualmes and panges of deſperation which went ouer his heart were halfe ouercome, then hee prayed to God, and gaue thankes vnto him. When Ionas was caſt vpon the lande againe then his will was free, and he had power to goe whether God ſent him, and to what God commanded him his owne imagination laid apart: for he had been at a new ſchole & in a for-

fornace wher he was purged of much refuſe & droſſe of fleſhlie wiſedome which reſiſted ỹ wiſedome of God. For as far as we be blind in Adam we cannot but ſeeke and will our own profit pleaſure & glorie: & as far as we be taught in the ſpirite, we cannot but ſeeke and will the pleaſure of God onely. Then Ionas preached to *Niniuie*, and they repented: thē Ionas ſhewed againe his corrupt nature for all his trying in the Whales bellie. He was ſo diſpleaſed becauſe the *Niniuits* periſhed not, he was weary of his life & wiſhed death for very ſorrow, that he had loſt the glory of his prophecying in ỹ his prophecy came not to paſſe, but hee was rebuked of God, as in his prophecy you may reade. The apoſtels Chriſt taught them euer to be meek & to humble thēſelues: yet oft they ſtriued among themſelues who ſhould be greateſt: the ſons of Zebede would ſit one on ỹ right hand of Chriſt, the other on the left. They would pray that fire might deſcend frō heauē & conſume the *Samaritans*. Whē Chriſt asked, *who ſay men that I am?* Peter anſwered *Thou art the ſonne of the liuing God*, as though Peter had beene as perfecte as an Angell. But immediatlie afterwhen Chriſt preached vnto them of his death and paſſion, Peter

was

was angry and rebuked Christ, and thought earnestlie that he had raued, and not wist what he had saide, as at another time when Christ was so feruentlie busied in healing the people, that he had no leasure to eate, they went out to holde him, supposing that hee had beene beside himselfe. And one that cast foorth Diuells in Christs name they forbadde, because hee waited not on thē, so glorious were they yet. And though Christ taught alwaie to forgiue, yet Peter after long going to schole, asked whether men should forgiue seauen times, thinking that eight times had beene too much. And at the last supper, Peter woulde haue died with Christ, but yet within fewe houres after he denied him both cowardly & shamefullie. And after the same manner, though he had so long hearde that no man must aueng himselfe, but rather turne the other cheeke to the smiter againe, yet when Christ was in taking, Peter asked whether it were lawfull to smite with the sworde, and tiared no answere, but laide on rashlie. So that although wee bee once reconciled to God, yet at the first we bee but children and young scholers, weake and feeble, and must haue leisure to growe in the spirite, in

know-

knowledge, loue, and deeds therof, as yong children muſt haue time to growe in their bodies: and ſo in like manner the ſting of the ſerpent is not pulled out at once, but the poiſon of our nature is miniſhed by little and little, and cannot before the houre of death be wholie taken away.

Timoth. I perceiue by your godly diſcoruſe, the maniefolde conflictes betweene the fleſh and the ſpirite, and that the fleſh is like to a mightie Giant, ſuch a one as was Goliath, ſtrong, luſtie, ſtirring, enimie to God, confederate with the Diuell, and the ſpirite; like to a little childe, ſuch a one as was little Dauid, new borne, weake and feeble, not alwaies ſtirring: nowe then what meanes doe you vſe to weaken the fleſh, and ſtrenthen the ſpirite.

Euſeb. I vſe to tame my fleſh with praier and faſting, watching, deedes of mercie, holie meditations & reading the ſcriptures, and in bodilie labour, and in with-drawing all manner of plaſures from the fleſh, and with exerciſes contrarie to the vices which I finde in my bodie moſt inclined too, and with abſtaining from all things that encourage the fleſh againſt the ſpirite: as reading of toyes, and wanton bookes; ſeing of plaies

plaies and enterludes, wanton communication, fooliſh ieſting, & effeminate thoughts and talking of couetouſnes, which Paul forbiddeth Eph. 5. magnifying of worldly promotions. If theſe will not mortifie my fleſh, then God ſendeth me ſome troubles, and ſo maketh me to grow & waxe perfect, and fineth and trieth me as gold in the fire of tentations and tribulations. Thus verie often he maketh me to take vp my croſſe & naileth my fleſh vnto it, for the mortifying thereof. Marke this if God ſend thee to the ſea, & promiſe to go with thee, he wil raiſe vp a tempeſt againſt thee, to prooue whether thou wilt abide by his worde, and that thou maiſt feele thy faith and weakenes and perceiue his goodnes: for if it were alwaies faire weather and thou neuer brought into ſuch ieopardie, whence his mercy onelie deliuereth thee, thy faith ſhould be onelie a preſumption, & thou ſhouldeſt be euer vnthankefull to God, and merciles vnto thy neighbour. If God promiſe riches, the waie therevnto is pouertie: whom he loueth, him he chaſteneth: whom he exalteth, hee caſteth downe: whom he ſaueth he firſt damneth: hee bringeth no man to heauen, except he ſend him to hell firſt: if hee promiſe life

life he ſlayeth firſt: when he buildeth he caſteth downe all firſt: hee is no 'patcher, hee cannot abide another mans foundation: he will not worke till all bee paſt remedie, and brought to ſuch a caſe that mē may ſee how that his hād, his power, his mercy, his goodnes, his truth hath wrought altogether: hee will let no man be partaker with him of his praiſe and glorie: his works are wonderfull & contrarie to mans workes, who euer ſaue he deliuered his own ſonne, his only ſonne, his deere ſon, his darling vnto the death, & for his enimies, to win his enimies, to ouercome thē with loue, that he might ſee loue & loue again, and of loue likewiſe to doe to other men, & to ouercome them with well doing. Ioſeph ſaw the Sun and the Moone, and ſeauen ſtarres worſhipping him, neuertheles ere that came to paſſe, God laid him where he could ſee neither ſun, nor moone neither anie ſtar of the skie, and that manie yeres, & alſo vndeſerued, to nurture him, to make him humble & meke, & to teach him Gods waies, & to make him apt and meete for the roome and honor: againe hee came to it, that he might be ſtrong in the ſpirit to miniſter it well. God promiſed the children of Iſrael a land with riners of milke & hony,

yet

yet hee brought them foorth the ſpace of fortie yeares into a lande where in riuers of milke and honie were, but where ſo much as a drop of water was not, to nurture and teach them as a father doth his ſonne, and to doe them good at the latter ende, to ſeduce their cankred nature, to make them ſtrong in the ſpirite to vſe his benefites aright. Laſtlie God promiſed Dauid a kingdome, and immediatelie ſtirred vp Saul againſt him to perſecute him, and to hunt him as men doe Hares with gray-houndes and to ferret him out of euerie hole, and that for the ſpace of manie yeeres, to tourne him, to make him to mortifie his luſtes, to make him feel his own diſeaſes: in fine to make him a good man, and a good King.

Timoth. But how if it come to paſſe that you be tempted to any great ſinne, and the fleſh ouercome the ſpirite, in what caſe are you then?

Euſeb. There is no bodie here but you & I, and I take you to bee a Chriſtian and a faithfull friende: therefore, I will ſhewe a little of my exhortation. The laſt yeere by reaſon of the dearth, I and my familie were put to great pinches, and moſt commonly we had nothing but bread and water: here-

vpon

vpon I bethought mee howe I might get ſomewhat to releeue my familie: It came into my minde that in our Towne a rich man had a great flocke of ſheepe, and that I might take one of them without any hurt of him. I was verie loath at the firſt: but becauſe there was ſuch great ſtealing of ſheepe, and I was in extremitie, in the night I went among his ſheep and tooke a lambe, and I told my familie that it was giuen me: I preſently killed it, the skinne and the entralles I buried on my backſide, the fleſhe wee dreſſed by quarters, and did eate it with thankſgiuing (as my manner is) but ſurelie verie coldlie, and mee thought my prayer was abhominable in Gods ſight. After I had thus done, we fared wel for the ſpace of two daies, but I felt my heart hardned, and my lips were almoſt locked vp, that I could not as I was wont praiſe the Lord. The third night after, I went with a quiet conſcience (mee thought) to my bedde, and then I ſlept ſoundlie till three of the clocke in the morning, but I dreamed that one came to carie me to pryſon, vpon that on a ſudden I awaked and beeing afraide looked about mee and fell to conſider why I ſhould

be afraide, and I remembred that I had ſinned againſt God by robbing my neighbour: ô then my feare increaſed, and I thought that hell gaped to deuoure me, and the law looked vpon me with ſuch a terrible countenance, and ſo thundred in myne eares, that I durſt not abide in my bed, but vp & to goe. Then the Diuell aſſailed me on euerie ſide, to perſwade that God had caſt mee awaie: ſaying, they that be Gods, haue power to keepe his lawes, thou haſt not, but breakeſt them: Therefore thou art a caſt-away and a damned creature, and hell gapeth and ſetteth open his mouth to deuour thee. And I thought with my ſelfe that I had been alwaies a ranke hypocrite, for as the cloudes of the ayre doe couer the Sunne, ſo that ſometimes a man cannot tell by any ſence that there is any ſun, the clouds and windes hiding it from our ſight: euen ſo my cecitie and blindneſſe, and corrupt affections, and the rage of my conſcience did ſo ouerſhadow the ſight of Gods ſeede in me, and ſo ouerwhelme his ſpirite as though I had beene a plaine reprobate. And thus it came to paſſe that Dauid making his praier to GOD according to his owne ſenſe

and

and feeling, but not according to the truth, desired of God to giue him againe his spirite. Which thing GOD neuer doth indeede: although hee made mee to thinke so for a time for alwaies hee holdeth his hande vnder his children in there falles, that they lie not still as others doe which are not regenerate. I beeing thus turmoiled and stong with the conscience of sinne and the cockatrice of my poisoned nature hauing behelde hir selfe in the glasse of the righteous lawe of God, there was no other salue or remedie but to runne to the brasen Serpent Christ Iesus which shedde his blood, hanging vppon the Crosse, and to his euerlasting testament and mercifull promise, that it was shedde for mee for the remission of my sinnes, therefore I got me spedilie into a close corner in my house, and there vpon my face groueling, I confessed my sinne and praied after this manner in effect. Father what an horrible monster am I? What traytor? what rascall and villaine? thy mercie is woonderfull that hell hath not deuoured mee hauing deserued a thousand damnations. I haue sinned, I haue sinned against thy godly, holy & righteous law

and againſt my brother by robbing him, whom I ought to loue for thy ſake as dearlie as my ſelfe, forgiue mee father for thy ſonne Chriſt his ſake according to thy moſt mercifull promiſſes and teſtament: forget not good Lorde thy olde mercies ſhewed vppon me, let them not at this time in mee be quite remooued. On this manner praiing I and continued fiue howers, and GOD which is neere to all them that call vppon him, heard mee, eaſed my paine, and aſſured mee of the remiſſion of my ſinne. After preſently for the more eaſing of my conſcience I went to my neighbour, & betweene him and me vppon my knees confeſſed my fault with teares, deſiring him to forgiue me, and I woulde (as Gods lawe requireth,) reſtore that which I ſtole foure folde: he (I thanke him) was contented and toke pittie on me, and euer ſince hath beene by Gods mercie my good friend, So by little and little God reſtored me to my firſt eſtate, but (mee thinkes) I haue not that feeling which I had before, and haue beene worſe euer ſince God of his mercie amend me, and increaſe his graces in me.

Timoth. Praiſed be God that we fel into this communication, for I had thought that

no

no man had ben in such a case but I, for I frō my hart deteſt that bibbling which in time paſt I haue vſed and I haue vowed with my ſelfe to vſe it no more, and God hath giuen mee ſtrength and will to paie my vowes & to keepe them halfe a yeere or twelue month to gether, and then falling into a companie of the honeſt ſorte of good fellowes, I take otherwhiles a cuppe of *Nimis*, for which afterwards I am ſo touched in my conſcience and ſo greeued inwardlie: that often I haue no delight in my meate: and then I vſe praier and reading and meditating of the ſcriptures, and doe receiue much comfort. But I pray you what thinke you, will not God condemne his children if they ſinne?

Euſeb. No, for the ground-worke of our ſaluation is laide in Gods eternall election, and a thouſande ſinnes, nay all the ſinnes in the worlde, nay all the Deuilles in hell cannot ouerthrow Gods election. And it maie bee that ſinnes doe harden our harts, weaken our faith, make ſadde the ſpirite of God in vs: but take awaie faith, or altogether quench the ſpirit, they cānot. God condemneth no man for his ſinnes, if he bee adopted in Chriſt. For then Ioſeph, Abraham, Dauid, Peter, Marie Magdalen, ſhould bee

condemned. God is like a father: & a father if his childe be ſicke, and therefore be froward, and refuſe and caſt away his meate, & hauing eaten it ſpew it vp againe, and in his fit be impacient, and raue, and ſpeake euill of his father, yet I ſay the father will not caſt him forth of his dores, but pittieth him, and prouideth ſuch thinges as may reſtore him to health, and when hee is whole remembreth not his diſordered behauior in his ſicknes.

Timoth. What meanes do you finde moſt effectual to ſtrenghen your faith, to increaſe Gods graces in you, and to raiſe you vp againe when you are fallen?

Euſeb. Surely I haue very great comfort by the Sacrament of the Lords Supper: for whereas I am ſpirituallie diſeaſed, and am prone and readye to fall, and am moſt cruelly oftentimes inuaded of the feende, the fleſh, and the law, when I haue ſinned: and am put to flight, and made to runne awaie from God my father: therefore hath God of all mercy and of his infinite pity & bottomleſſe compaſſion ſet vppe his ſacrament as a ſigne vpon an hie hill, whence it may be ſeene on euery ſide far and neare to call againe them that be runne away. And with

with this sacrament he (as it were) clocketh to them, as a Hen doth for hir chickens, to gather them vnder the wings of his mercie, and hath commanded his Sacrament to be had in continuall vse, to put vs in minde of his cõtinuall mercie laid vp for vs in Christs blood, and to witnesse and testifie it vnto them, and to be the seale thereof. For the sacrament dooth much more liuelie print the faith, and make it sincke downe into the hart then do bare words onely. Now when the wordes of the testament and promises are spoken ouer the bread (this is my bodie that was broken for you: this is my blood that was shed for you) they confirme the faith, but much more when the sacrament is seene with the eies, and the bread broken, the wine powred out and looked on: and yet more when I taste it and smell it. As you see when a man maketh a promise vnto another with light words between themselues & so they departed, he to whom the promis is made beginneth to doubt whether the other spake earnestlie or mocked, and doubteth whether he wil remember his promise, to abide by it or no. But when any man speaketh with aduisement, the words are more credible: & if he swear, it cõfirmith the thing

more, and yet the more if he ſtrike handes, if hee giue earneſt, if hee call recorde, if he giue hand-writing & ſeale it: ſo is the more & more beleeued, for the heart gathereth: lo, he ſpake with aduiſement, diliberation, & good ſadnes, he clapped hands, called recorde, and put to his hande and ſeale: the man cannot bee ſo faint without the feare of God as to denie all this: ſhame ſhal make him abide his promiſe, though hee were ſuch a man as I could not compel him, if he would denie it. And thus we diſpute, God ſent his ſonne in our nature, and made him feele our infimities that moue vs to ſinne and named his name Ieſus, that is a Sauior, becauſe he ſhould ſaue his people from their ſinnes, and after his death he ſent his Apoſtles to preach theſe glad-tydings, to thruſt them in at the eares of vs, and ſet vp a ſacrament of them to teſtifie them & to ſeale them, and to thruſt them in, not at the eares onelie by rehearſing the promiſes of the teſtament ouer it: neither at our eyes onely in beholding it, but beat them in through our feeling, taſting and ſmelling alſo, and to bee repeated daily and to be miniſtred to vs. He would not (think we) make half ſo much a do with vs if he loued vs not, & would not haue

his

his Sacrament to bee a witnes and teſtimonie between him & vs, to confirme the faith of his promiſſes that wee ſhould not doubt in them, when we looke on the ſeales of his obligations wherwith he hath bound himſelfe, & this to keepe the promiſſes & couenants better in mind, and to make them the more deepely to ſinke into our hearts, and be more earneſtlie regarded.

Timoth. Conſidering that this which you ſay is too plaine, great ſhame it is that there is ſuch neglect of the Sacrament as there is, and that it is ſo ſeldome vſed: but ſurelie want of faith, and the ſecurity which ouerſpreadeth this our Countrie is the cauſe of it, the Lord if it be his will remoue the ſame. Now let me heare a litle howe you lead your life, and haue your conuerſation among men.

Euſeb. I haue my conuerſation among men as ſincere as I can in righteouſnes and holines which is after Gods commaundements: our Sauiour ſaith, *Let your light ſo ſhinne before men, that they may ſee your good workes, and glorifie your Father which is in heauen.*

Timoth. It is but a dim light which wee can carie before men, and ſmall are our good works and to be eſteemed of no value.

If

If we were preachers, or rich men, or noble men, then we might saue soules, giue good counsel, help many by our almes, but you & I are poore men, of base birth, & of lowe degree, how can we then do anie good works.

Euseb. As touching good workes by that measure of knowledge that God hath giuen me, I thinke that all works are good which are done according to the obedience of Gods law in faith & with thankesgiuing to God, & with a mind desirous of his glory alone, & I think that I or any man els in doing thē, please God, whatsouer I do within the law of god, as when I make water. And trust me if either winde or water were stopped, I should feel what a pretious thing it were to do either of both, & what thāks ought to be giuen God therfore. Moreouer I put no difference betweene workes, but whatsoeuer commeth into my hands that I do as time, place, & occasiō giueth, & according to my degre. For as touching to please God there is no worke better then other: God looketh not first on my workes, as the world doth, or as though he had neede of them: but God looketh first on my hart what faith I haue to his word, how I beleeue him, trust him, and how I loue him, for his mercie that he hath shewed mee, hee looked with what heart I

worke, & not what I work, how I accept the degree hee hath put me in, not of what degree I am. Let vs take an example. You are a Minister and preach the worde, I am a kitchinboy, & wash my maisters dishes. Of the ministerie hark what the Apostle saith: if I preach I haue nought to reioyce in, for necessitie is put vpon mee: if I preach not the gospel, as who should saye, God hath made me so, woe is to mee if I preach not. If I do it willinglie (saith he) then I haue my reward, that is, then am I sure that Gods spirite is in me, & that I am elect to eternall life. If I doe it against my wil, the office is committed to me, that is, if I do it not of loue to God but to get a liuing thereby, & for a worldlie purpose and had rather otherwise liue: then do I that office which God hath put vpon mee, but do not please God. So then if you preached not, or in preaching had not your hart aright, you minister the office and they that haue the spirit of God heare his worde, yea, though it were spoken by an Asse, & the wo belongeth to you: but & if you preach willingly with a true hart & conscience to God then shal you feele the earnest of eternal life and the working of the spirit of God in you. And your preaching is a good work in you.

Now

Now I that minister in the kitchin, and am but a kitchin boy, receiue all thinges at the hand of God, knowe that God hath put mee in such an office, submit my selfe to his wil, and serue my Maister, not as a man but as Christ himselfe, with a pure heart, according as Paul teacheth me, putting my trust in God and of him seeke my reward. Moreouer there is not a good deede done, but mine heart reioyseth therein, yea, when I heard that the worde of God is preached by you, and see the people turne vnto God: I consent to this deede, my heart breaketh out in me, yea it springeth and leapeth in my brest that God is honoured, and in my heart I doe the same that you doe with the like delectation & feruency of spirit. Now he that receiueth a Prophet in the name of a Prophet, receiueth a Prophets rewarde, that is, he that consenteth to the deede of a Prophet and maintaineth it, the same hath the same spirite and earnest of euerlasting life, which the Prophet hath, and is elect as the Prophet is. Nowe if wee compare worke to work, there is a difference betwixt washing of dishes, and preaching the word of God: but as touching to please God none at all. For neither that nor this pleaseth God, but

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as farre foorth as God hath chosen a man, and hath put his spirite in him, and purified his heart by faith and trust in Christ. As the Scriptures call him carnall which is not renued by the spirit & borne againe in Christs flesh, & all his works like, euen the very motions of his heart and mind, as his learning, doctrine, and contemplation of hie things, his preaching, teaching, and studie in the Scripture, building of Churches, founding of Colledges, giuing of almes, and what soeuer he doth, though they seeme spirituall, and after the law of God neuer so much: So contrariwise hee is spiritual which is renued in Christ, and all his workes which spring from faith seeme they neuer so grosse, as the washing of the disciples feete done by our Sauiour Christ, and Peters fishing after the resurrection, yea deedes of matrimonie are pure spirituall if they proceede of faith, and whatsoeuer is done within the lawes of God thought it be wrought by the bodie, as the verie wiping of shooes and such like, howsoeuer grosse they appeare outwardly, yet are sanctified.

Timoth. What be the speciall thinges in which you lead your conuersation?

Euseb. One thing is ỳ reading of ỳ scriptures.

Timoth.

Timoth. It is dangerous to read the ſcriptures, you that haue no learning may eaſilie fall into errors and hereſies.

Euſeb. As he which knoweth his letters perfectlie and can ſpell, cannot but read if he be diligent: and as he which hath cleare eies without impediment or let, and walketh thereto in the light, and open daie, cannot but ſee, if he attend and take hede: euen ſo I hauing the profeſſion of my Baptiſme onely written in my heart, and feeling it ſealed vp in my conſcience by the holie Ghoſt, cannot but vnderſtand the ſcripture, becauſe I exerciſe my ſelfe therein, & compare one place with another and marke the manner of ſpeech, and aske heere and there the meaning of a ſentence of them that be better exerciſed then I, for I feele in my hart and haue a ſenſible experience of that inwardlie, which the ſpirite of God hath deliuered in the ſcriptures. So that I find mine own feeling as a good cõmentarie vnto me.

Timoth. We are all baptized, belike then we ſhall vnderſtand the Scriptures.

Euſeb. But alas verie fewe there be that are taught & feele there ingrafting into Chriſt, their iuſtification, their inwarde dying vnto ſin & liuing vnto righteouſnes, which is the

meaning

meaning of their Baptiſme. And therfore we remaine all blind generally, as well the great Rabbins which brag of their learning, as the poore vnlearned laie mã. And the ſcripture is become ſo dark vnto thẽ, that they grope for the dore & can find no way in, & it is become a maze vnto thẽ in which they wãder as in a miſt, or (as we fay) led by Robin goodfellow. And their darknes cannot cõprehẽd the light of the Scriptures but they read thẽ as men do tales of Robin hood, as riddles, or as old prieſts read their ladies mattins, which they vnderſtãd not. and vntil a mã be taught his baptiſme, that his heart feele the ſweetnes of it, the ſcriptures are ſhut vp from him & ſo darke that he coulde not vnderſtand it, though Peter, Paul, or Chriſt himſelf did expound it vnto him, no more thẽ a man ſtarke blind cã ſee though thou ſet a candle before him, or ſhew him the Sun, or point with thy finger vnto that thou woldeſt haue him loke vpon. As for hereſie there is no danger if a man come to the Scripture with a meeke ſpirit ſeeking there to faſhion himſelfe like vnto Chriſt according to the profeſſion and vowe of his Baptiſme: but contrariwiſe hee ſhall there finde the mightie power of GOD to alter and chaunge him in the

the inner man by litle and litle til in proceſſe he be full ſhapen after the image of our Sauiour in knowledge and loue of all truth, & power to worke thereafter. Hereſies ſpring not of Scripture, no more then darkenes of the Sunne, but are darke cloudes which ſpring out of the blind hearts of hypocrites giuen to pride and ſingularitie, and doe couer the face of the Scripture and blind their eies that they cannot beholde the bright beames of the Scripture.

Timoth. By this I alſo can gether that the Papiſts which cannot read the Scriptures except they fall into errors haue not the ſpirite of Chriſt working in them, and teaching them, but the lying ſpirite of Antichriſt the Diuell, and that if God would giue them any true feeling, and open their eies, they woulde quite change their minds. But what other exerciſes haue you?

Euſeb. Praier and thankſgiuing to God. For God hath promiſed verie bountifullie vnto them which praie in truth, and it is one of the greateſt comforts I haue at all times. Again, God which commandeth me not to ſteale, commandeth me alſo to pray, and his will is, that one commandement ſhould be as well kept as an other: and therfore

fore I am perſwaded that condemnation will befall me as well for the one as for the other. And that prayer ought to be continually euen in euery thing a man doth, me thinketh it moſt agreeable to Gods will. For if I ſhoulde come into my neighbours houſe and take his goods, and vſe them, not borrowing them or asking any leaue, they would lay handes on mee, and make mee a theefe. The world and all the thinges in the world are the Lords, not mine: ſo then if I ſhall daily vſe them, neuer ſeeking to the Lorde by praier for the vſe of them, before God I am an vſurper, nay a ranke theefe, & therfore I deſire of God heartily that I may vſe al his good creatures with feare and reuerence, and that I may ſanctifie his name in thō, which Paul ſheweth me to be done by the worde of God and prayer, the word ſhowing me the lawful vſe of his creatures: praier obtaining at Gods hands, that I may vſe them aright. If this practiſe were vſed of men in their profeſſions and callings, I am perſwaded there would be a thouſand vices cut off which are in euery mā moſt abounddant and are committed with ſhame.

Timoth. I thinke the reſt of your Chriſtian exerciſes bee the practiſing of the com-

mandements of the lawe.

Euſeb. Yea they are indeed.

Timoth. Me thinkes it is an hard point of the law for a man to loue his enemie.

Euſeb. It is indeede: yet in the faithfull it wilbe ſo: for they haue in their harts a perſwaſion, that whereas they are dãned in thẽſelues, yet in Chriſt the mercie of God is moſt plentiful to their ſaluation, and all this God confirmeth and ſealeth vnto them by his holie ſpirite, and therefore they cannot but loue God again, and that with a feruent loue euen aboue al things in the world, and ſo they loue all Gods creatures, and euen their enemies, becauſe they beare the image of God whom they loue: like as if I haue a friend and loue him, I loue all of his name, all his kinred, and all that appertaine vnto him. And by the waie, here is a good way to know whether we haue faith or not. Though faith onelie iuſtifie and make the marriage betweene our Soule and Chriſt, and is properlie the marriage garment, yea and the ſigne *Tau*, that defendeth vs from the ſmiting and power of euill Angels, and is alſo the rocke on which Chriſts Church is built, and ſtandeth againſt all weather of winde and tempeſts yet is faith neuer ſeue-

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red from hope and charitie, then if a man wil be ſure that his faith is perfect, let him examine himſelfe whether he loue the law, and in like manner if he will know whether hee loue the lawe, that is, loue God and his neighbour, then let him examine himſelfe whether he beleeue in Chriſt onelie for the remiſſion of ſin, and obtaining the promiſes made in the ſcripture. And euen ſo let him compare his hope of the life to come with faith, and loue, & to the hatred of ſin in his life, which hatred the loue of the law ingendreth in him. And if they accompanie not one another all three together, then let him be ſure all is but hypocriſie.

Timoth. Yet by your leaue faith cannot make a man iuſt before God without hope and charitie: then they alſo with faith haue ſome ſtroke in iuſtification.

Euſeb. I anſwere, though they be inſeparable, yet I praiſe God I doe conceiue howe theſe three haue three ſeparable & ſundrie offices. Faith onlie is an vndoubted & ſure loue in Chriſt, & in the father through him certifieth the conſcience that the ſin is forgiuē & the dānation of the law taken away. And with ſuch perſwaſions mollifieth the hart & maketh it loue God again & his law.

And as oft as we ſin, faith only keepeth that we forſake not our profeſſion and that loue vtterlie quench not, & hope faile, & onlie maketh the peace again: for a true beleeuer truſteth in Chriſt alone, and not in his own works nor ought elſe for the remiſſion of ſins. The office of loue is to power out a-gaine the ſame goodnes that it hath receiued of God vpon hir neighbor, to be to him as it feeleth Chriſt to be to it ſelf. The office of loue is onelie to haue compaſſion, and to beare with hir neighbour the burden of his infirmities. 1. Pet, 4. Loue couereth the multitude of ſins: (that is to ſaie) cõſidererh the infirmities & interpreteth al to the beſt, & taketh for no ſin at al a thouſand things, of which the leaſt were inough (if a man loued not) to goe to lawe for, & to trouble & diſquiet an whole Towne, and ſometime a whole Realme too. The office of hope is to comfort in aduerſitie, and to make patient that we faint not, nor fall downe vnder the Croſſe, or caſt it of our backes. Thus theſe three inſeperable haue ſeparable offices & effects, as heat, & drines, being inſeparable in the fire haue yet their ſeparable operations, for drines onelie expelleth the moiſtnes of all that is conſumed by fire, and heat

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onelie destroieth the coldnes. And it is not all one to saie, the drines onelie, and the drines that is alone, neither is it all one to saie, faith onelie, and faith that is alone. Fide sola non est sola.

Timoth. You are to be commended, you are so perfect in these high points of religion, but I know you speake of experience, for in you faith & hope towardes God & charity towards your neighbor are inseparable.

Euseb. I require no commendations: shame and confusion befall mee eternally, that all glorie may be vnto God.

Timoth. But let vs talke on further of our dueties which we must performe if wee will liue Christian like among men. And I praie you tell mee what doe you meane that you giue so much vnto the poore, considering you are so poore your self, I speake my conscience, if you had abilitie you woulde doe more then an hundred of these rich men do.

Euseb. God knowes my heart, it is a hel vnto me to se my brother for whom Christ shed his bloud to want if I haue ahie thing in the world to giue him. Among Christian men loue maketh all things common: euerie man is others debter, and euerie man is bound to minister to his neighbour, and to supplie his neighbours lacke of that where-

with God hath indued him. Christ is Lord ouer all, & euerie Christian is heire annexed with Christ, & therefore Lord ouer all, and euerie one is Lord of whatsoeuer another hath: if then my brother or neighbour need, I haue to helpe him: and if I shew not mercie but withdraw my hands from him, then rob I him of his owne, & am a thief. A Christiā mā hath Christs spirit, now Christ is merciful, if I shall not be merciful, I haue not Christs spirit: if I haue not Christs spirit thē am I none of his. And though I shew mercie vnto my brother, yet if I doe it not with such burning loue as Christ did vnto me, I must knowledge my sinne and desire mercie in Christ.

Rom. 8.

Timoth. If a man must be franke and free, then a man must giue of his owne stocke to the poore and diminish his own substance.

Euseb. Yea indeed we are made stewards of those goods which God hath giuen vs, & shal a steward take all vnto himself without reproof. I am sure that they which were cōuerted at Peters first Sermon after Christs ascention, diminished their substance when they sold them & gaue them to the poore. I am sure that the Churches which were in Macedonia which sent relefe vnto their

Act. 2.

2 Cor. 8.

Churches

Churches euen aboue their abilitie, they beeing in extreame pouertie did diminish their possessions: and God graunt our conuersations may be like theirs. And that wee should be like thē, their examples of great compassion are recorded in the Scripturs.

Tim. Many of vs haue our selues, wife, children, father, mother, & kinsfolke to relieue, so ẏ it wil be hard to deale after thismanner.

Euse. Had not these men I named, so? yea I warrāt you had they. And the way of loue which you deeme of, the Gospell of Christ, knoweth not; ẏ a mā should begin at himself & thē descēd I wot not by what steps. Loue seeketh not hir own profit, but maketh a mā to forget himself, & turn this profit to another mā, as Christ sought not himself or his own profit but ours. This terme, (my self) is not in the gospel, neither yet father, mother sister, brother, kinsman, that one should in loue be preferred before another. The loue that springeth out of Christ excludeth no mā, neither putteth difference betwen one & other. In Christ we are all of one degree without respect of persons. Notwithstanding though a Christian mans hart be open to all men & receiueth all men, yet because his abilitie of goods extendeth not so far, 2 Cor. 12.

this prouiſion is made that euerie man ſhould care for his owne houſholde, as father, mother, thine elders that haue holpen thee, wife, children and ſeruantes. When a man hath done his duetie to his houſhold, and yet hath further aboundaunce of the bleſſing of God, that he oweth to the poore that cannot labour and cannot get worke and are deſtitute of friendes, to the poore I meane which he knoweth, and to them of his owne pariſh. For that prouiſion ought to be had in the Church, that euerie pariſh prouide for the poore. If his neighbours which hee knoweth bee ſerued, then is hee debter to the brethrē a thouſand miles off if he heare of their neceſſity: & haue himſelf anie plentie: yea to the verie Infidels he is a debter if they need, as farre forth as he doth not maintaine them againſt Chriſt. Thus is euerie mā that needeth my help, my father, mother, ſiſter, & brother in Chriſt: euen as euerie man that doth the will of the father, is father, mother, ſiſter, and brother vnto Chriſt.

Timoth. Now ye ſomewhat perſwade me of that which me thought at the firſt bluſh, was againſt common ſenſe.

Euſeb. By Gods grace I will perſwade you

you more yet. How if our ſauiour Chriſt Ieſus ſhould now dwell vpon the earth in pouertie & want, could you not be contented to beſtow halfe your goods on him?

Timoth. Halfe my goods? Nay truely al: and my heart blood: for I knowe if I ſhould looſe my life for him, I ſhould ſaue it.

Euſeb. Verie well. Chriſt is all in all. Euerie Chriſtian man to another is Chriſt himſelfe, and whatſoeuer is doone to the poore, is doone to Chriſt himſelfe, and therefore your neighbours neede hath as good right in your goods as hath Chriſt himſelfe, which is heire and Lord ouer all. And looke what you owe to Chriſt that you owe to your neighbours neede: to your neighbour owe you your heart, and life, and whatſoeuer you haue or can doe.

Timoth. Wee neede not giue our reliefe except the poore require it.

Euſeb. Aske or not, if they want, you are bound to relieue them. As Chriſt looued you, ſo loue them. Chriſt loued you being his enimie, when I am ſure of it you neuer asked remiſſion of ſinnes.

Timoth. Wee neede not releeue them often, neede we?

Euſeb. Yes, as long as you are able, and

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as oft as they want. If Christ ſhould forgiue vs but once, we ſhould come ſhorte of heauen.

Timoth. The world is full of naughtines, and lewde people take pleaſure in dooing wrong, and in ſlaundering, and in hindering their brethren: how can you liue among them in quietnes, do you vſe to giue like for like.

Euſeb. No, you muſt vnderſtande that there bee two ſtates or regimentes in the worlde: the kingdome of heauen which is the regiment of the Goſpell: and the regiment of the worlde, which is the temporall kingdome. In the firſt ſtate there is neither father nor mother, neither maiſter, miſtres, maide, nor ſeruant, nor husband, nor wife, nor Lord, nor ſubiect, nor inferior woman, but Chriſt is all, & each to other is Chriſte himſelf, there is none better then other, but all alike good, all brethren, and Chriſt onlie is Lord ouer all, neither is there any other thing to doo, or other law, ſaue to loue one another as Chriſt loued vs: In the temporall regiment, is husband, wife, father, mother, ſonne, daughter, miſtres, maide, manſeruant, ſubiect, Lord: Nowe euery perſon is a double perſon, and vnder two regimēts:

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in the firſt regiment I am a perſon of mine owne ſelfe vnder Chriſte and his doctrine, and may neither hate nor bee angrie, and much leſſe fighte or reuenge: but muſt after the example of Chriſte, humble my ſelfe, forſake and denie my ſelfe, and hate my ſelfe, and caſte my ſelfe awaie, and bee meeke and patient, and let euerie man goe ouer mee and treade mee vnderfoote, and doo mee wronge: and yet I am to looue them, and praie for them as Chriſt did for his crucifiers: for loue is all, and whatſoeuer is not of looue is damnable, and caſt foorth of that kingdome. In the temporall regiment thou art a perſon in reſpect of an other, thou art husband, father, mother, daughter, wife, lord, ſubiect, and there thou muſt doe according to thine office. If thou be a father thou muſt doe the office of a father and rule, or elſe thou damneſt thy ſelfe: thou muſt bring all vnder obedience, whether by faire meanes or by foule: thou muſt haue obedience of thy wife, of thy ſeruants, and of thy ſubiectes, if they will not obey in looue, thou muſt chide, fight, and correct, as farre as the lawe of GOD and the lawe of the lande will ſuffer thee: Nowe to the purpoſe? whether a man

maie

maie reſiſt violence, and defend or reuenge himſelfe: I ſaie naie, in the firſt ſtate where thou art a perſon for thy ſelfe alone, and Chriſts diſciple, there thou muſt looue and of loue doe, ſtudie and enforce: yea & ſuffer all thinges (as Chriſt did to make peace, that the bleſſing of God may come vppon thee. Which ſaith, bleſſed are the peacemakers, for they ſhall bee the children of God. If thou ſuffer & keepe peace in thy ſelfe onely, thy bleſſing is the poſſeſſion of this worlde: but if thou ſo looue the peace of thy brother that thou leaue nothing vndone, or vnſuffered to further it, thou ſhalt poſſeſſe heauen. But in this worldlie ſtate where thou art no priuate man, but a perſon in reſpect of other, thou muſt, and art bounde vnder paine of damnation to execute thine office. Of thy ſeruants thou muſt exact obedience, and muſt not ſuffer thy ſelfe to bee diſpiſed. If thou art a ruler, thou muſt take, impriſon, and ſley too, not of malice and hate to reuenge thy ſelfe, but to defende thy ſubiectes and to maintaine thine office: the ruler muſt not oppreſſe his ſubiects with rentes, fines, and cuſtomes, at all, neither pill them with taxes, and ſuch like to maintaine his

owne

owne luſts: but bee looking and kinde vnto them as Chriſt was to him: for they bee the price of his bloode. I will ſhewe my minde more plainelie by one example. You are in your fathers houſe among your brethren and ſiſters, there if one fight with another, or if anie doe you wrong, you maie not reuenge or ſmite, for that pertaineth to the father onelie. But if your Father giue you authority in his abſence and commaunde you to ſmite, if they will not bee ruled, but abuſe you, then you are another perſon. Notwithſtanding yet you haue not put off the firſt perſon, but are a brother ſtill, and muſt euer loue and proue all thinges to rule with loue: but if loue wil not ſerue, then you muſt vſe the office of an other perſon, or ſinne againſt your father. Euen ſo when you are a temporall perſon you put not off the ſpirituall: therefore you muſt euer loue, but when looue will not helpe, you muſt with loue execute the office of the temporall perſon. You muſt loue your neighbour in your hart, becauſe he is your brother in the firſt ſtate, yet you muſt obeie your ruler who hath power ouer you, and when neede requireth at his commandement you muſt goe with the

Conſtable or like officer and breake open your neighbors doore, if hee will not open it in the kings name: yea if he will not yeeld in the kings name, you maie ſmite him to the ground till he bee ſubdued, and looke what harme he getteth, that be vppon his owne heade.

Timoth. I vnderſtand you well. As I am a member of the ſpirituall bodie of Chriſt I muſt in all my conuerſation followe him with patience, meekenes, and long ſuffering, ouercomming other mens euils with weldoing: yet if the hurt be greater then I can beare, I muſt take a new perſon on me, and if I be a ruler, with loue ſeeke amendment, if a ſubiect, then in the feare of God, complaine to my ruler. But further I praie you ſoile me this doubt. If I ſhall bee taken for a ſoldier, me thinkes that I ſhould then ſhake off all loue and meekenes, & then I could not practiſe this Chriſtian rule.

Euſeb. Yes, if our Queene (God ſaue her grace) ſhould ſend you on warfare into an other countrie, you muſt obeie at Gods commandement, and go and auenge your Princes quarrell, which you knowe not but that it is right. When you come thither, remember the two ſtates in which you

you are: and knowe that in the firſte ſtate, that is, the regiment ſpiritual, you muſt loue them with whome you fight, and that they are your brethren bought with Chriſtes blood, as well as you, and for Chriſtes ſake hate them not, yet as you are in the ſecond ſtate a Souldier at your Princes commandement, you muſt fight againſt them, and mainteine your Princes quarrell, and bring them vnder hir power: and therewithall be content with your Princes wages, neither deſire your aduerſaries life or goods, ſaue to aduantage your Prince. So then a Souldier neede not caſt away meekenes, for hee may fight with his enemie and ſlaie him, and yet loue him.

Timoth. Another thing I would knowe of you, which now commeth to my minde I haue a Landlord, he ſeemeth to be a verie good man, he countenanceth all the good preachers in our cuntry, & he rideth vſually ten miles to heare ſermons: I hold of him an houſe & a little land, not ſcarſe enough to find my poore family: my leaſe is come out, & I haue taken a new leaſe, but I haue paide ſuch a great fine, and my yerely rents are ſo racked, that I feare, I & all my houſhlod are like to beg our bread, this is it diſquieteth

me,

me and almoſt maketh me at my wits ende, what is your counſell and deuiſe?

Euſeb. Surelie it maketh my heart to bleede to ſee how manie men bragge of the Goſpell, and yet what little fruite the goſpell hath in them, and what little loue they ſhew, euen they which abound in rents and landes: My poore aduiſe is this, that you would with patience depende vppon Gods prouidence. It is ſaid, bleſſed are the meeke for they ſhall inherite the earth. Then let al the world ſtudie to doe you wronge, yea let them ſtudie to bring you to extreeme miſerie, and doe it too: yet if you bee meeke, you ſhall haue foode and raiment enough for you & yours: And no doubt God (who is alwaies true of his promiſe) ſhall raiſe vp ſome to helpe you. And my counſell is that you giue your landlorde now and then a Capon, now a pigge, now a Gooſe, and if you be able a lambe or a Calfe, and let your wife viſite your Lande-lady nowe and then with ſpiced cakes, with apples, peares cheries and ſuch like: and bee you readie with your Oxen, or horſes, fiue or ſixe times in the yeare, to fetche home their wood, to plowe their land, then no doubt God may ſoften their hearts & moue them

to

to haue some pittie & compassion on your poore estate.

Timoth. I haue done all this. Naie (may it be spoken betwene you and mee) I am at commandement, and am as a drudge to them, to doe their busines, and to leaue my owne vndone, and yet haue neither meate, drinke, nor monie.

Euseb. More is the pittie. But remember that they which cannot come to see men deale vprightlie in the world, yet do in their harts hunger and thirst after this righteousnes, are pronounced blessed. Math. 5.

Timoth. To let this passe: shew me one rule how I might generallie in all matters behaue my selfe among men: and then for this time I will cease to trouble you.

Euseb. Aske your own conscience what you may or ought to do. Would you men did so with you? then do you it. Woulde you not bee so dealt with? then doe it not. You would not that men shoulde doe you wrong and oppresse you. You would not that men should doe you shame & rebuke, lie on you, kil you, haue your house frō you, or tice your seruant away, or take against your wil ought that is yours. You wold not that mē shold sell you false ware, when you

put them in truſt to make it readie, for to lay it out for you: and you woulde not that men ſhoulde deceiue you with great othes, ſwearing that to bee good which is indeede verie nought: you would not that men ſhould ſell you ware that is nought, and too dere, to vndoo you: doe no ſuch thing then vnto your neighbours, but as loth as you woulde bee to buye falſe ware, and too deare, for vndoing your ſelfe: ſo loth be you to ſel falſe ware, or too deere, for vndooing your neighbour. And in all caſes howe glad woulde you bee to be holpen, ſo glad be to helpe your neighbour. So in all things aske your conſcience what is to bee doone betweene your neighbour and you, and ſhee will teach you. But becauſe you are wearie of reaſoning I will alſo end. Deſiring God to encreaſe in vs his heauenly graces, as faith, and repentance, and loue according to his good pleaſure. Amen.

The

The Assertion.

A *Reprobate may in trueth be made partaker of all that is contained in the Religion of the Church of Rome: and a Papist by his Religion cannot goe beyonde a Reprobate.*

The first Argument.

HE *which may in trueth be made partaker of the chiefe pointes of the Popish religion, may bee made partaker of all: but a reprobate may bee made partaker of the chiefe points of the Popish religion: therefore a reprobate may be made partaker of all.*

The proofe of the Argument.

THE proposition is playne, and euerie Papist will graunt it: all the controuersie is of the assumption: wherefore I prooue it thus.

The Sacrament of Penance (as they call it) is one of the chiefe things of the religion of the Church of Rome: for it is such a

Sacrament, [a] that by the power and efficacie of it, the bloude of Christ is deliuered to vs, to washe away our sinnes: and they saie [b] it hath such vertue that the kingdome of heauen is promised to it in the Scriptures, and that it is not regeneration, but an healing of a man regenerate, & that it pardoneth sin, as Baptisme. And as touching *Contrition*, Papistes write, [c] it hath power to do away sinne, and to obtein pardon at Gods hand: the same they speake of *Confession*, which they say deliuereth from death, openeth Paradise, and giueth hope of saluation: and hereby it may appeare, that Penance is one of the greatest pointes of the popish religion.

[a] Catech. Rom. Pag. 424.
[b] Ibid. pag. 419. Tho. 4. dist. 14. quest. 5. art. 1. Canis. & pec. exp.
[c] Catech. Rom. pag. 447. Lumb. lib. 4. dist. 17.

But a reprobate may be truely made partaker of the popish Sacrament of Penance, & indeed performe all in it. There be three partes of Penance, *Contrition* of the heart, *Confession* of the mouth, *Satisfaction* in the deede. All these three *Iudas* performed: first he had *Contrition*: for when he saw that our Sauiour Christ was condemned, [d] then he saw his owne sinne, and was striken with a griefe for his owne treacherie, & repented, and presently after he [e] confessed his sinne openlie vnto the chiefe Priestes & Elders.

[d] Math. 27 ver. 3.
[e] Ver. 4

Also

Also he made *satisfaction*, when he brought againe the thirtie peeces of siluer which he tooke to betraie his maister.

Again, *Contrition* of the hart is the ground of Penance: & Papists say, it is not an acte of the holy ghost [f] but an act of mans frewil proceding frō it: & therfore a reprobate may haue it. And as for *Satisfaction*, if a reprobate cānot do it by himself, yet he may performe it by another: for as they say [g] that one may satisfie by another: wherefore for any thing I can se, a reprobate may haue al that is cōteined in the popish sacrament of penance.

[f] Catech. Rom. pag. 437.

[g] Tho. li. 4. dist. 2. qā. 1. art. 1.

Faith is an other of the chiefest pointes, that is, the religion of the Church of Rome for [h] they say, it is the foundation & ground work of *Iustificatiō*, but reprobats may haue that faith which they meane. For they say, that it is nothing els, but [i] a gift of God, & a certain light of the mind, wherewith a man being enlightened giueth sure and certaine assent to the reuealed word of god. And the *Rhemistes* say, it is onely an act of the vnderstanding: & *Andradius* saith, that Faith is onely in generall actions, and cannot come to the particular applying of any thing: now all this reprobats may haue, [k] for their mindes are lightened to knowe the trueth,

[h] Trid. consil. sess. 6. cap. 8. Rhem. Te. Rom.

[i] Canis. Oper. Ca. pa. Rhe. Test. 2. Cor. 13. 5 And. lib. 6. pag. 543.

[k] Heb. 6. 4. Luk. 8. 13. Iam. 2. 19.

and to be perſwaded of it, and therfore they haue this acte of the vnderſtanding: and this generall faith: yea the Diuell himſelfe can doo thus much, who beleeueth & trembleth. And the implicitie faith which ſaueth the laye man, what reprobate cannot haue it? for there is nothing elſe required, but to beleeue as the Church beleeueth, though he knewe not howe the Church beleeueth. And the Papiſtes themſelues ſay as much: for their [1] Counſels holde, that a wicked mā and an heretike may haue confidence in Chriſt, and that an heathen man by the naturall knowledge of God, and by the workes of creation, might haue faith, and in a generall manner beleeue in Chriſt.

[1] Trid. Cō. ſeſſ. 6. ca. 9. Andr. lib. 3 Pag. 200.

The ſecond Argument.

THat religion whoſe precepts are no directions to attaine peace of conſcience, leaueth a man ſtill in a damnable caſe: but the precepts of the religion of the Church of Rome, are no directions to attaine peace of conſcience, therefore it leaueth a man in a damnable caſe: which if it be true, a reprobate may be as ſound a profeſſor of it as any other.

The

The proofe.

THe propoſition is certayne: becauſe, as long as any man hath his conſcience to accuſe him of ſinne before God, hee is in ſtate of damnation, [a] as S. Iohn ſaith: If our heart condemne vs, God is greater than our heart, and knoweth all things. And this is peculiar and proper to the elect children of God, [b] to receiue theſe giftes and graces from GOD, [c] the enioying of which, bringeth peace of conſcience. True it is indeede, that reprobates receiue manie graces and giftes at gods hande, but they are no other then ſuch as may be ioyned with the trembling of the conſcience, as the Deuill is ſayde to beleeue, but withall to tremble.

[a] 1. Ioh. 3. 20.

[b] Rom. 5. 1

[c] Heb. 10. 22.

The Aſſumption (namely, that the religion of the Church of Rome cannot pacifie the conſcience) may bee eaſilie prooued on this wiſe.

A man whoſe conſcience muſt bee truely quieted, muſt firſt of all bee truely humbled. [d] *Come vnto me* (ſaith our Sauiour Chriſt) *all yee which are wearied and burdened, and I will eaſe you.* Whereby it appeareth, that they who are to haue their conſciences refreſhed in Chriſt, muſt firſt of all bee afflicted with the ſenſe of Gods iudgement: yea they muſt

1.

[d] Mat 11. 28.

be preſſed down to helward with the weight & burden of their ſins, that they may ſee it, & from their heartes confeſſe it, that in themſelues there is no way to eſcape damnation.

[c] The good Phiſition Chriſt Ieſus cannot heale vs before hee hath lanced our wounds to the verie bottome: hee neuer can find any of his ſheepe before they be quite loſt: hee neuer powreth into vs the liuing waters of his ſpirit, before we be barren & dry ground voide of all moiſture: & that man muſt condemne himſelf, that wold not haue Chriſt to pronoũce ſentence of damnatiõ againſt him.

[c] Mat. 9. 12 Mat 15. 24. Eſa. 44. 11. 1. Cor. 11. 31.

Now this true humiliation of a ſinner can not be wrought in any mans heart by the religion of the Church of Rome. True & ſoũd humiliation is wrought by two meanes: firſt by making a man to ſee the greatnes of his ſinne and wickedneſſe: ſecondly, by making him to acknowledge, that he is deſtitute, and quite bereft of all goodnes. For if a man eyther ſee nor the greatnes of his ſin, or haue confidence of any thing in himſelfe, he cannot be hũbled: but neither of theſe 2. things are performed in the Church of Rome. As touching the firſt, the Romiſh religion is ſo far from amplifying & enlarging the greatnes of mens ſins, that it doth extenuate thẽ,

and

and leſſen them out of meaſure, for it maketh ſome ſinnes to bee veniall [f] when as the leaſt ſinne that can bee agaynſt Gods lawe, deſerueth damnation, [g] it teacheth that leſſer ſinnes are doone away by an humble accuſation of a mans ſelfe, by ſaying the Lords prayer, by knocking vpon the breaſt, and by ſuch like: that greater ſinnes may be doone away by almes deeds, and ſuch like ſatisfactions. But how can any ſinne be great, that may bee doone away with ſuch eaſie and ſleight meanes. Furthermore it teacheth, that euill thoughts and deſires, and motions of the heart without conſent are no ſinnes: and this opinion cutteth off all true humiliation: for [h] Paul neuer repented, before he vnderſtood the meaning of the laſt commandement, & perceiued thereby, that the deſires and luſts of his hart, to which he did not yelde his conſent, were ſinnes damnable before God, and knowing this, hee then ſawe himſelfe to be moſt miſerable, and renouncing his own righteouſnes, he ſought for righteouſnes in Chriſt. Laſtly, [i] it teacheth, that original ſinne is done away in Baptiſme, and that is the leaſt ſinne of all other. What is this but to extenuate mans corruption, for when the root of corruption is take away

[f] Gal. 3. 13

[g] Caniſ. Oper. Cat. pag. 491.

[h] Rom. 7. 9 10.

[i] Conc. Colon. pag. 46. 54.

away, and it is made so little a sinne, actuall sinnes cannot bee taken for such heinous matters.

And for the seconde point, the Church of Rome dooth too too much extoll the power of man, and his naturall strength. [k] It saith, that all actions of men vnregenerate are not sinnes, and that originall sinne needeth no repentance, [l] that a man hath some freewill to doe spirituall things, that [m] a man by meere naturalls may loue God aboue all things, feare God, beleeue in Christ, if wee respect the verie acte of the worke, [n] that the Gentiles might gather out of Philosophie knowledge sufficient for saluatiõ, [o] that a man without the helpe of the holy Ghost, may performe things acceptable to God, [p] that the minde of man vnderstandeth of it selfe many things which bee spirituall and heauenly, [q] that a man regenerate, may fulfill the whole lawe of God: that a man may prepare himself to receiue grace, & to merit grace at gods hands: that he may do works of Supererogation, &c. By this it appeareth that the church of Rome ascribeth to much to the nature of man [r] which is onely and altogether euill, deed in sinne, chained vp in miserable bondage vnder sathã the prince of darke-

[k] Andr. l. 3 Trid. Con. sess. 6. ca. 7.
[l] Trid. Cõ. sess. 6, ca. 1
[m] Gabr. Biel. 3. sen. dist. 27
[n] Andr. lib 3. p. 292.
[o] Andr. li. 3. p. 289.
[p] Catech. Rom. in prim.
[q] Trid. Cõ. sess. 6. c. 18.
[r] Gen. 6. Eph. 2. 12.

darkenes: and therefore it is euident, that all the preaching that is vſed in the Church, wil not humble a ſinner, & make him deny himſelfe, & therefore their preaching may peraduenture benumme a corrupt conſcience and make it ſecure, but it cannot pacifie the troubled conſcience, nor diſquiet it by the threatnings of the law, that by the promiſes of the Goſpell it may be quieted.

Againe [f] this religion teacheth, that a man muſt doubt of his ſaluation as long as hee is in this life: behold a Racke or Gibbet erected by the Church of Rome, for the tormenting of tender conſciences, for when a man doubteth of his ſaluation, he alſo doubteth of Gods loue and mercie to him: & hee which doubteth of Gods loue, cannot loue God againe: for how can any man loue him of whoſe good will he doubteth: and when a man hath not the loue of God in him, hee hath no grace in him, & therefore his conſcience muſt needes be defiled, and voyde of true peace, yea, he muſt needs be a wicked man, and that [g] ſaying of Salomon muſt needes agree to him. The wicked flieth whē no man purſueth (by reaſon of the guiltines of his conſcience) but the godly is bold as a Lyon.

11.

[f] Trid. Con. ſeſſ. 6. cap. 9.

[g] Pro. 28. 1.

Againe,

[u] Psal.32.1 Againe, [u] Blessed is the man (saith Dauid) whose sinnes are pardoned: where hee maketh remission of sinnes to bee true felicitie: nowe there is no true felicitie, but that which is inioyed, and felicitie cannot be inioyed, vnlesse it bee felt, and it cannot be felt, vnlesse a man knowe himselfe to be in possession of it, and a man cannot knowe himselfe to be in possession of it, if he doubt whether he hath it or not: and therefore this doubting of the remission of sinnes is contrarie to true felicitie, & is nothing else but a torment of the conscience. For a man cannot doubt whether his sinnes be pardoned or not, but strayt way (if his conscience be not seared with an hoat iron) the verie thought of his sinne will strike a great feare into him: for the feare of eternall death, & the horror of Gods iudgements will come to his remembrance, the consideration of which is most terrible. Vndoubtedly, this religion must needes be comfortlesse. Alas poore men as we are, we are no better then passengers in this worlde, our way it is in the middle of the Sea, where wee can haue no sure footing at all, and which way so euer wee cast our eyes, we see nothing but water, euen opening it selfe to deuoure vs quick

Heb.6.10. 19.

quicke: the Diuell and our rebellious flesh raise vp against vs infinite thousandes of tempestes and stormes to ouerthrowe vs: but beholde, God of his great and endlesse mercie hath brought vs to Christ, as to a sure Ancker holde: hee biddeth vs to vndoo our Cables, and fling vp our Anckers within the vaile, and fasten them in Christ: we do it as we are commanded, but a Sister of ours (I meane the Church of Rome) passing in the ship with vs (as it seemeth) who hath long taken vppon hir to rule the healme, dealeth too too vnkinde with vs: shee vnlooseth our Anckers, and cutteth in peeces our Cables, shee telleth vs that we maie not presume to fasten our Ancker on the rocke: shee will haue vs freelie to roue in the middle of the Sea in the greatest fogges, and the fearefullest tempestes that bee: if we shall followe hir aduise, we must needes looke for a shippewracke, for the least flawe of winde shall ouerturne vs, and our poore soules shall bee plunged in the gulphs of hell. Cant. 1.5.

Lastlie, Iustificatiō by works causeth trouble & disquietnes to the cōscience. No mās conscience can be appeased, before Gods wrath be appeased: & Gods wrath cānot be III.

appea-

appeaſed by any workes: for the beſt workes the regenerate can doe, are imperfect, and are ſtained with ſome blemiſh of corruption, as [x] may appeare both in the Prophet Eſay, and Paul, both which had a great miſliking of that good which they did, becauſe it was mingled with ſinne. And agayne, euery man is bound by duetie to keepe the whole lawe, ſo that if a man coulde keepe it perfectly, he ſhoulde doe no more then that hee is in duetie inioyned to doe: and therefore he which looketh to merite eternall life at Gods hande by keeping the lawe, truſteth but to a broken ſtaffe, and is like the Bankerupt, that wil pay one debt by another: for by his ſinne, euery man is indebted to the Lorde, and is bounde to anſwere to the Lord the full puniſhment of all his ſinnes: this debt, the Papiſt ſayth we may diſcharge by obedience to the lawe, that is by a newe debte, which wee are are as well bounde to paie to our GOD, as the former.

[x] Eſa.64.6. Rom.7.13. 15.16.

To end this point, let a man looke to bee ſaued by workes, and therefore let a man imploy himſelfe to doe the beſt workes he can, yet hee ſhall neuer come to knowe when he hath done ſufficient to ſatisfie Gods wrath: and this vncertaynetie, all his life, but eſpeci-

allie

allie in the houre of death, muſt needes diſquiet him. And truelie, when a man ſhall haue done many thouſande workes, yet his heart can neuer bee at quiet, as it appeareth in the young man, who though hee had laboured all his life to fulfill the lawe, thereby to bee ſaued, yet diſtruſting all his doings, he asketh further of our Sauiour Chriſt what he might doe to be ſaued. Math.19. 17.

Furthermore, it is the doctrine of the Church of Rome, *that there is nothing in the regenerate that God can hate: and that they are inwardly pure, and without ſpot*. A doctrine that will make any Chriſtian conſcience diſpaire. For if a man *ſhall fall to examine himſelfe*, hee ſhall finde [a] *that hee is ſolde vnder ſinne*, [b] *compaſſed about of ſinne*, [c] hee *ſhall ſee his peculiar ſinnes to bee as the haires of his heade*: at the ſight and feeling of which, he ſhall find that there is much matter in him worthy of hatred and damnation too. Hee beeing in this caſe, will beginne to doubt whether he bee the child of God or not: and perſeuering in this doubting, hee ſhall bee driuen to diſpaire of Gods loue towards him, conſidering that hee cannot finde any ſuch pureneſſe in himſelfe as the doctrine of the Church of Rome requireth. Conc. Trid. ſeſſ. 5

[a] Ro. 7. 14.
[b] Heb. 12. 1
[c] Pſ. 40, 12.

Laſtlie,

Lastly, experience it selfe teacheth that the Romish religion can bring no peace to the conscience: in that some for the maintayning of it haue dispaired. As *Fraunces Spira*, who against his owne conscience hauing abiured the trueth, and subscribed to the doctrine of the Romish Church, most fearfully dispaired of his saluatiō. Which could not haue beene if that doctrine had beene agreeable to Gods word which is spirit and life to the receiuer. For the same cause Latomus a doctor of Louane dispaired, crying that hee was damned because hee had opposed himselfe to the knowne truth. This also befel *Gardner* at his death, as the booke of Acts and Monuments declareth.

Illirias de Fide. Epist. Senar. de morte Diazii.

The third Argument.

THat religion which agreeth to the corruption of mans nature, a Reprobate may truely professe it: the religion of the Church of Rome agreeth to the corruption of mans nature: therefore a Reprobate may trulie professe it.

The proofe.

I Neede not stande to prooue the proposition, The Assumption is rather to be confirmed:

firmed: which firſt I will proue by induction of particulars. 1. That a man ſhould be iuſtified by workes, is an opinion ſettled in nature, as may appeare in them that crucified our Sauiour Chriſt: for when they were pricked in their hearts at *Peters* Sermon, [a] they ſaide, Men and bretheren what ſhall we doe to bee ſaued, and this ſaide the young man before named, not what ſhould I beleeue, but what ſhould I doe to be ſaued: for that in them it appeareth, that it is a naturall opinion of all men to thinke that they muſt bee ſaued by dooing of ſomewhat. A Papiſt will ſaie, though this be naturall thus to thinke, yet it may bee good: for there is ſome goodnes in nature.

[a] Act.2,37 Ioh.6.28. Mat.10.17.

I anſwere, that the wiſedome of the fleſh is enmitie to Gods wiſedome, *Rom.*8.7. and all men by nature are nothing but fleſh, for naturallie they are the children of wrath.

2. The worſhipping of God in Images, is a great matter in the Church of Rome: but this manner of worſhipping is nothing but a worke of the fleſh, which thus I proue: [b] Idolatrie is naturall, and a worke of the fleſh, but to worſhip God in Images, is Idolatrie, The children of Iſraell when they erected the golden Calfe, they did commit Idola-

[b] Gal.5,20

trie, and yet they did not worship the Calfe it selfe, but God in the Calfe. For when the
[c] Exo. 32. 5. Calfe was made, they [c] proclaimed an Holiday, not to the Calfe, but to the Lorde. And *Baal*, that detestable Idol, was nothing but the Image of God; as appeareth in
Hos. 2. 16. Hosea the Prophet. At that daie, saith the Lorde thou shalt call mee no more *Baal*.

In remaineth therefore, that to serue God in an Image, is a worke of the flesh, and altogether agreeth to the vile corruption of nature. 3. [d] Pride and a desire to be aduan-
[d] Mat. 20. 2 ced aboue other, is a naturall corruption: to this agreeth the Popes Primacie, his double Sword, and triple Crowne: yea the outragious pompe of that seate is as a paire of bellowes to kindle the concupiscence, and to make the hidden sparkes of pride to breake out into a great flame. 4. Doubting of Gods prouidence and mercie, is a naturall corruption in all men: to this agreeth, and from hence issueth that fooliſh and vaine opinion, concerning doubting of our saluation, and of the remission of sinnes. 5. Selfeloue, and selfeliking are naturall corruptions: to this agreeth that doctrine of the Papistes, not ouermuch to abase our selues

ſelues, but to mayntaine freewill by nature, and to thinke that wee haue ſo much goodnes, that wee are able to prepare our ſelues to receiue and in ſome ſort to merit grace. 6. Idlenes and riotouſnes is a corruption naturall, and to it verie fitlie anſwereth the great number of feaſts, of holidaies, of halfe holidaies which the church of Rome vſeth. 7. Couetouſnes is a naturall corruption, and to the feeding of this vice ſerueth purgatorie, a fire of great gain, which in verie truth, if it had not burned verie hoate, the fire in the popes kitchin had burned very colde: hitherto ſerue pilgrimages, ſaying of Maſſes, & ſelling of pardons for money. 8 To be at libertie is the deſire of nature: anſwerable to this is that opinion, that the Spiritualtie is to bee exempted from ſubiection to Magiſtrates. 9. To commit adulterie is naturall: to this agreeth the Stewes, and the permiſſion of ſimple fornication. 10 Ignorance is a filthie corruption in nature: this the Church of Rome maketh the mother of deuotion, and it is inioyned the lay man as a means of his ſaluation: for he muſt beleeue as the Church beleeueth, he is not bound to know. 11 Infidelitie is naturall and to this agreeth that they cal vpō Saints & Angels,

the Lord hauing commanded them to call vpon him in the name of Christ, what argueth this else, but hearts distrusting Gods goodnes, and guilty consciences. 12. Images in the Church of Rome came from infidelitie, beeause men in reason coulde not perswade themselues that God was present, vnlesse that were made manifest by some
Exod 32.1 signe and Image. Which thing the Israelites declared, when they saide to *Aron* in the wilderneſſe in *Noſes* absence, Make vs gods to goe before vs. 13. Satisfactions for sinne are naturall: for [c] wicked men when
[c] Mich 9.7 Iay. 58.45 they haue offended God, they haue alwaies vsed some ceremonies to pacifie God with, which when they haue performed, then they think they haue done inough. 14. The Church of Rome saith, that the Scriptures are darke and obscure: the blinde man findeth fault with the darkenes of the Sunne: if the Scriptures appeare to anie to bee obscure, the fault is not in the Scriptures, but in the blindenes of the minde of him which readeth and heareth them. 15. Lastlie pardons: they open a gappe to all licentiousnes: therefore they agree to mans corrupt nature: for who almost will not sinne, when he may get a pardon for his sinnes, for a litle

the price of money, as twentie shillings, or foure Nobles.

It is naturall to a man to serue God in certaine ceremonies, without the power of godlines: & this seruice is prescribed by the religion of the Church of Rome, *which standeth onelie in outward and corporall ceremonies, as the outward succession of Bishops, garments, vestures, gestures, colours, choise of meate, difference of daies, times, and places, hearing, seeing, saying touching, tasting, numbring of Beades, gilding and worshipping of Images, building of Monasteries, rising at midnight, silence in Cloisters, abstaining frō flesh and whit meate. Fasting in Lent, keeping Imber daies, hearing Masse and diuine seruice, seeing and adoring the bodie in forme of bread, receiuing holie water, and holie breade, creeping to the Crosse, carrying Palmes, taking Ashes, bearing Candles, Pilgrimage going, censing, kneeling, knocking, alters, superalters, candlesticks, pardons: In orders Crossing, annointing, shauing, forswearing marrage: in Baptisme, salting, crossing, spatling, exorcising, washing of hands: at Easter, confession, penance, dirge, satisfaction, and in receauing with beardes new shauen, to imagine a bodie where they see none: and though he were there present to bee seene, yet the outwarde seeing and touching of him of it selfe* Fox Act. in begin.

without faith conduceth no more than it did the Iewes. At Rogation dayes to carrie banners, to followe the Crosse, to walke about the fieldes; after Pentecost to go about with Corpus Christi plaie. At Hallowmasse to watch in the Church, to saye a dirge or commendation, and to ring for all soules, to paie Tithes truely, to giue to the high Alter. And if a man will bee a Priest to saie Masse and Mattens, to serue the Saint of that daye, and to lift well ouer the heade. In sickenesse to bee anneled, to take his Rites, after his death, to haue Funerall and Obites saide for him, and to bee rong for at his Funerall Months minde, and yeare mind: This is the summe of the Catholike Religion, standing in bodilie Actions, not in anie motion or worke of the holie Ghost working in the hart.

11. The Morall Lawe conteining perfect righteousnesse, is flatte opposite to mans corrupt Nature: therefore whatsoeuer Religion shall repeale and make of none effect the commaundementes of the Morall Lawe, that same Religion must needs ioyne handes with the corruption of Nature, and stande for the mayntenance of it. This doth the Religion of the Church of Rome: it may bee, it doth not plainely repeale them, yet in effect it doth: [a] and if it shall frustrate

[a] Mat. 15. 3

but

but anie one poynt of anie one commaundement, the whole commaundement, yea the whole lawe thereby is made in vayne.

1 The firſt commaundement requireth, that wee haue the true Iehoua for our onely God: the Church of Rome maketh other Gods beſide this true God, it maketh the bodie of Chriſt to bee God, becauſe they holde, it may bee in manie places, in heauen, in earth, at the ſame time, which thing is onelie proper to GOD. It maketh euerie Saint departed to bee God, becauſe it holdeth that Saints doo heare vs nowe being vppon the earth, and that they knowe our thoughtes when wee praie to them, which none but the true GOD can doo. It maketh the Pope to bee God, and that in plaine woordes. [b] Pope Nicholas ſayth, *Conſtat, ſummum Pontificem à principe Conſtantino Deum appellari.* It is well knowne, that the Pope of the godlie Prince Conſtantine was called GOD. Agayne, in [c] the extrauagantes of the ſame Cannon Lawe it is written, *Dominus Deus noſter Papa*, Our Lorde GOD the Pope. And agayne, [d] *Chriſtopher Marcellus* ſayde to the Pope, *Tu es alter Deus in terris*, Thou art another GOD vppon earth:

[b] Dec. diſt 69. ſatis euidenter.

[c] Extraua. Ioh. 22. cũ inter. in gloſſa.

[d] Concil. later. ſeſs. 4

& the Pope toke it to himselfe. As the Pope in plaine words is made God, so the power giuen to him declareth the same. [c] Hee can make holy that which is vnholy, and iustifie the wicked and pardon sinnes: [f] hee may dispense contrarie to the saying of an Apostle: he can change the nature of thinges, and of nothing make somewhat. What is all this, but to place the Pope in Gods roome, and to rob the Lord of his maiestie.

[c] Extrau. de maior. & obedientia.
[f] Dist. 34. can, lect in gloss. dist. 82. can, Presb.

Againe, the Church of Rome, maketh Marie the Mother of Iesus to be as God. In the Breuiarie reformed & published at the commandement of Pius, [a] shee is called *A Goddes*, in expresse words: and she is further tearmed the *Queene of heauen*, *the Queene of the world*, *the gate of heauen*, *the mother of grace and mercie*: Yea shee is farre exalted aboue Christ, and he in regarde of her is made but a poore vnderling in heauen: for Papistes in their seruice vnto her they pray on this manner saying: *Shew thy selfe to bee a mother: and cause thy sonne to receiue our prayers: set free the captiues and giue light to the blinde.* [b] Lastlie the verie Crosse is made as a God, For they salute it, by the name of their onelie hope, and praie it to increase iustice to the godlie, and to giue sinners pardon. Wherefore

[a] In officio par. beatæ Matiæ. ad matut.
[b] Breuiar. refor. in fe. sto. Exalt. Crucis.

fore the church of Rome beſide the one true God diſtinguiſhed into three perſons, the father, the ſonne, the holy Ghoſt, maketh alſo many other, and ſo in truth hath repealed this firſt commandement.

And they haue verie plainely repealed the ſecond commandement. in that they teach it lawfull to make images of the true God, and to worſhip him in them. For the flat contrarie is the verie ſcope of this commandement: namelie that no image muſt be made of the true Iehoua: nor anie worſhip bee performed vnto him in an image: which appeareth thus: In Deutronomie *Moyſes* maketh a large commentarie of this commandement, and this verie point hee ſets downe expreſſelie, ſaying, take heede to your ſelues: for yee ſawe no image in the day that the Lord ſpake vnto you in *Horeb*, out of the middeſt of the fire: that yee corrupt not your ſelues, and make you a grauen image or repreſentation of anie figure, &c. Deut. 4. 15. 16.

His argument I ſet downe thus. As God appeared in mount *Horeb*, ſo he is to be conceiued and repreſented: but he appeared in no image in mount *Horeb*, onelie his voice was hard, therefore hee is not to be conceiued or repreſented in anie image: but men

are

are to bee content, if they may heare his voyce. Againe, that ſiune to which the people of Iſraell were ſpecially giuen euen that dooth the Lorde eſpeciallie forbid: but to this were the people of Iſraell ſpeciallie giuen, not ſo much to make Images of falſe Gods, as to make Images of the true God, and to worſhip him in them: which I proue thus.

In the booke of Iudges it is ſayde that
Iudg.2. 11. the children of Iſraell did wickedlie in the ſight of the Lorde, and ſerued *Baalim*. Now theſe *Baalim*, what are they? Surely Idols reſembling the true God, as the prophete *Hoſea* declareth, and at that daie ſaith the
Hoſ.2.16. Lorde thou ſhalt call me *Iſhai*, and ſhalt call mee no more *Baali*. Here it appeareth that the Iſraelites meaning was not to worſhippe a falſe God, but the true God in *Baalim*. And *Aaron* when hee made the golden Calfe pro-
Exod.32.5. claimed that the next daie ſhould bee holy-day, not of anie falſe God but of the Lorde that brought them out of Ægypt. The prophet Eſay after that hee had ſet foorth Gods
Eſa.40.18. maieſtie verie worthelie, hee comes in with this concluſion: To whom then will yee liken GOD? or what ſimilitude will yee ſet vp of him? which declareth that the

Iewes

Iewes after the manner of the Gentiles, ranne a whooring after Idols, that is Images not onely of falſe Gods, but alſo of the true God. I conclude therefore as I beganne that the Church of Rome, by mayntayning Images, hath repealed this commaundement.

Neither dooth it ſhewe leſſe fauour to the thirde commaundement: which alſo is repealed. Firſt in that they teach men to giue the glorie which is proper to GOD, to ſome thing elſe: it is proper to GOD after the day of Iudgement to bee all in all: this they giue to Marie, ſaying that *ſhee is all in all.* 1.Cor.15. 28.

It is proper to Chriſt in reſpect of other creatures to bee a light lightening all that come into the worlde, yet they pray to Marie to giue light to the blinde. It is proper to Chriſt to bee the redeemer of mankinde, and this worke of redemption, is aſcribed to Marie, whome Papiſtes call their *hope*, their *ioye*, their *mediatreſſe*, a *medicine for the diſeaſed*, a *defence from the enemie*, a *friende in the houre of death*. Agayne they make Saint Martyne *A Prieſt according to the order of Melchiſedecke*, which is proper to Chriſt. Iohn.10.9.

Secondly,

Secondlie they holde that the people is to be barred from the reading of the Scriptures, vnlesse it be in an vnknowne tongue, and so they mainteine ignorance and the profaning of Gods name. For the free preaching of the worde, and therefore also the hearing, learning, reading, searching of it, is the *glorifying of the worde*, and so the glorifying of Gods name.

2. Thes 3. 1

The fourth commaundement is repealed in that they require that their feast daies should be kept as solemnlie as the Lords saboath day. For they must bee kept *in all honour and comlines*: and men *must rise from all their labours, from morning to euening*, as on the Saboth: whereas contrariwise, the Lorde hath giuen permission to his seruants to labour the sixe daies, sobeit, on the seauenth they will rest from the workes of their callings, and doe the workes of the spirite.

Con. Mogunt, c. 36. 37. Matiscan. 2. c. 1. 2.

They repeale the fift commaundement in that they teach that their cleargie hath an immunitie, and therefore is not bound to performe obedience to Magistrates, for so they haue decreed, that *Clarkes are to be iudged one lie of Bishops*: and that they are onely to reskue them from iniuries. Againe that the Bishop must not bee iudged of the secular

Matisc. Concil. c. 1. 7. 9. 8.

power

power: and that the Pope himſelfe oweth no ſubiection to Kings, Princes, Emperors, but hath power to make them, and to put them downe at his pleaſure. But ſaint Paul for the maintaining of the fift commandement bids euerie ſoule bee ſubiect to the higher powers: and therefore the Pope with his clargie (as *Chryſoſtome* hath expounded it) muſt be ſubiect to ciuill Magiſtrates, vnleſſe they wil exclude themſelues out of the number of men, for *Paul* ſpeakes to all.

Againſt the ſixt commandement they haue decreed aſyles for murderers, plainly permitting them which feare authoritie to haue ſafetie in the lape of their mother the Church. Thus they annihillat Gods commandement, yea and more then this, whither tends all that they teach but the verie murthering of ſoules? For example, ſaluation by workes of grace, is one of their chiefe points. But that man that is perſwaded that he muſt bee ſaued by his workes, muſt alſo put his truſt in them, and he which truſteth to his workes is accurſed before God. *For curſed is that man that truſteth in man*, whether it be himſelfe or other. Matiſc. 2. ca. 8. Ier. 17

The ſeauenth commaundement is repealed diuers waies. Firſt in that they main-

maintaine the occasions of adulterie and fornication: namely, the vowe of single life both of men and women, when as they haue not receiued the gift from God to bee continent: which gift when they want, and yet are bound to single life, they must needs breake out into much looseneſſe. This ſin made *Mantuan*, *Palingenius*, and *Petrarch* to crie out againſt the Church of Rome. Againe ſome Papiſtes defende the tolleration of the Stewes in Rome, for the auoyding of greater euils. And in the Counſell of Trent chaſtitie and prieſtes marriage are made oppoſite, ſo that Marriage with them is a filthie thing, although GOD hath ordayned it for the auoyding of fornication in all. Furthermore that which is moſt abhominable and proues the Church of Rome to bee an Antichriſtian Church: they mayntayne Marriages within the degrees forbidden both by the lawe of nature, and of Gods worde. For in the table of Conſanguinitie they which are placed in the tranſuerſe vnequall line cannot marrie, becauſe they are as parentes and children: yet if they bee diſtant foure degrees on diuers ſides from the common ſtocke they may marrie together by the Cannon Lawe. As for example,

Elog. 5. Lib. 4 4.9.

Sect. 24. c. 9

the

the graund vncle may marrie his Sisters nephewes neece, a thing verie filthie in nature considering that a man cannot marrie with anie honestie his sisters child. To go further, by Gods worde they which are distant 4. degrees in the transuerse equall line maie marrie together, as Cosin germanes. Thus the daughters of Zelophehad were married to their fathers brothers sons: this example I take it is warrant of the lawfulnes of this marriage elsewhere: Yet the Cannon lawe condemnes this marriage of Cosin germanes, and the marriage of their children after them though they bee eight degrees distant. This the Church of Rome doth ouerwhart the Lorde: where hee giues libertie they restraine it, & when he restraineth men, then they giue libertie.

Greg. ca 9 de cõsang. auunculas maximus Abneptis.

Numb. 36. 11.

They repeale the eight commandement by their spirituall Marchandize, in which they sell those things which are not to bee solde, as Crosses to dead men, images, praiers, the sound of belles, remission of sinnes, and the merites by which men may come to the kingdome of heauen: their shaue ling Priestes will doe no duetie without they bee fed with monie, hence comes the prouerbe, No pennie no pater noster.

The

They teach men to beare false witnesse, and so to sinne against the ninth commandement, in that they holde that Marie is the Queene of heauen: whereas indeede shee is no Queene, but doth continuallie cast downe her crowne before Christ with the rest of the saintes. And a man may as well beare false witnesse in speaking too much as in speaking too little.

Rem. l. 7. t. & 3. t. 9.

In the tenth commandement the first motions that goe before consent are forbidden: otherwise there shall be no difference betweene it and the rest. For they also are spirituall, and forbid inward motions: but the difference is that they forbidde onelie the motions that goe with consent. Nowe, the Papistes saie that these motions are no sinne properlie vnlesse consent followe: and therefore they in expresse wordes repeale this commandement. For if concupisence and the first motions bee no sinnes properlie then their neede no prohibition of them.

The fourth Argument.

That religion which is contrarie to it selfe is onelie a meere inuention of man: the religion of the Church of Rome is quite contrarie to it selfe there

therefore it is onely an inuention of man: which if it be true, as well a reprobate as any other may performe the things required in it.

The proofe.

THe propoſition is moſt true, becauſe it is a priuiledge of Gods worde, and ſo of the true religion gathered foorth of it, to be conſonant to it ſelfe in al points: which properly no doctrines nor writings beſide can haue. The Aſſumption may bee made manifeſt by an induction of particular examples.

1 The Church of Rome ſaith that men are ſaued by grace: and againe it ſaith, that men are ſaued by works. A flat contradiction. For *Paule* ſaith, if election be of grace, it is no more of workes, or els were grace no more grace: but if it bee of workes, it is no more grace: for elſe were worke no more worke. Anſwer is made, ỳ in this place *Paul* ſpeaketh of workes of nature, which indeed are contrary to grace: but not of workes of regeneration which are not contrarie to grace. This anſwer is falſe: for *Paul* in a like place vnto this oppoſeth grace & works of Rom 11. 6. Rhem. Teſt. vpon Rom. 11. 6.

They teach men to beare falſe witneſſe, and ſo to ſinne againſt the ninth commandement, in that they holde that Marie is the Queene of heauen: whereas indeede ſhee is no Queene, but doth continuallie caſt downe her crowne before Chriſt with the reſt of the ſaintes. And a man may as well beare falſe witneſſe in ſpeaking too much as in ſpeaking too little.

Rem. 1, 7, 1. & 5, 10.

In the tenth commandement the firſt motions that goe before conſent are forbidden: otherwiſe there ſhall be no difference betweene it and the reſt. For they alſo are ſpirituall, and forbid inward motions: but the difference is that they forbidde onelie the motions that goe with conſent. Nowe, the Papiſtes ſaie that theſe motions are no ſinne properlie vnleſſe conſent followe: and therefore they in expreſſe wordes repeale this commandement. For if concupiſence and the firſt motions bee no ſinnes properlie then their neede no prohibition of them.

The fourth Argument.

That religion which is contrarie to it ſelfe is onelie a meere inuention of man: the religion of the Church of Rome is quite contrarie to it ſelfe there

therefore it is onely an inuention of man: which if it be true, as well a reprobate as any other may performe the things required in it.

The proofe.

THe propoſition is moſt true, becauſe it is a priuiledge of Gods worde, and ſo of the true religion gathered foorth of it, to be conſonant to it ſelfe in al points: which properly no doctrines nor writings beſide can haue. The Aſſumption may bee made manifeſt by an induction of particular examples.

1 The Church of Rome ſaith that men are ſaued by grace: and againe it ſaith, that men are ſaued by works. A flat contradiction. For *Paule* ſaith, if election be of grace, it is no more of workes, or els were grace no more grace: but if it bee of workes, it is no more grace: for elſe were worke no more worke. Anſwer is made, ỳ in this place *Paul* ſpeaketh of workes of nature, which indeed are contrary to grace: but not of workes of regeneration which are not contrarie to grace. This anſwer is falſe: for *Paul* in a like place vnto this oppoſeth grace & works of

Rom. 11. 6.

Rhem. Teſt. vpon Rom. 11. 6.

regeneration. Yee are saued by grace (saith hee) through faith, and that not of your
Eph.2.8.9, selues, for it is the gift of God: not of works, least any should boast himselfe. For we are his workmanship created in Christ Iesus vnto good workes, that we should walke in them. Now let the Church of Rome speake what are the workes of which a man may most of all boast? And what are the workes for the doing of which we must be fashioned a new in Christ Iesus? Assuredly they must be the works of regeneratiõ, dipped & died in the bloud of Christ (as they spake) wherefore it is euident, that *Pauls* meaning is to couclude, that if we be saued by grace, we cãnot be saued by works of regeneratiõ.

2 The Church of Rome confuteth and condemneth in Councels, & derideth this doctrine that we teach, that men are to be iustified by the imputatiõ of the righteousnes of Christ: which righteousnes is not in
Rhem. Test. Rom. 2.23. vs but in Christ. And the *Rhemists* call it a phantasticall iustice, a new no iustice: But herein that Church is contrary to it self: for it defendeth works of supererogation and
Rhe. Test. Coloss. 2. Vers. 24. works of satisfactiõ of one mã for an other: & their ground is, because the faithfull are all mẽbers of one bodie, & haue fellowship

one

one with an other, & therefore one may satisfie for an other. Heereby it is plaine, that the Church of Rome most of all defendeth that imputation of righteousnesse, which most of all it hath oppugned. For when one man satisfieth for an other, the worke of one mā is imputed to another. But what? shall one mā satisfie for an other, & shal not Christ by his righteousnes satiſſie for vs? shall God accept the worke of one man for an other, & not accept the righteousnes of Christ for vs: Truely there is greater fellowship and coniunction betweene the head and the members, then of the members among themselues: becauſe they are ioyned together by meanes of the head.

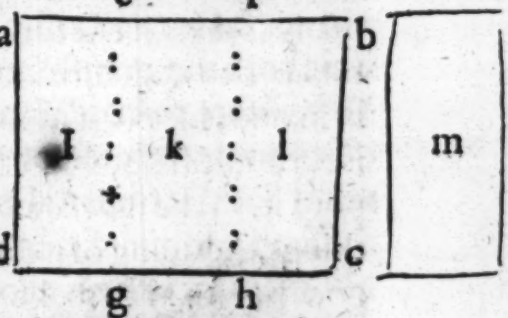
3 It holdeth that the guilt & fault of sin may be remitted by Christ: & yet the temporal punishment of sinne bee vnremitted: but these are quite cōtrary. *Paul* saith there is now no condemnation to them that are in Christ Iesus. Yet if a man were punished for his sinne after he were in Christ, & had the fault of sin remitted, some condemnation should nowe remaine him. And *Dauid* saith. Blessed is the man to whom the Lord imputeth no sin: therefore he to whom the Lord imputeth no sinne, hath not only the Rom. 8. 1. Psal. 32. 1.

guilt of sinne, but also the punishment of his sinne remitted: otherwise hee could not be blessed but miserable. And this agreeth not with gods iustice, whē the fault is quite pardoned, and a man is guiltie of no sinne, that then anie punishment should be layde on him. And S. Augustine saith, that Christ by taking vpon him the punishment of sin, and not taking vpon him the fault, tooke awaie both the punishment and the faulte. Wherefore this opinion, that Christ hath taken awaie the guilt of sinne, ouerthroweth al Satisfactions & Purgatorie, because the fault and guilt being taken away, all punishment for sinne, is also taken away.

Augusſt. de verb. Dom Ser. 37.

4 Transubstantiation is a monster standing on manifolde contradictions. First, it maketh Christes body to bee in manie places, an euident contradiction. For it is of the nature and essence of a bodie to be in one place only: which I proue thus. A bodie is a magnitude, a magnitude is a continued quantitie, a continued quantity cannot be but in one place: therefore a body cannot be but in one place. In this argumēt the doubt is onely of the last part: which vndoubted is most true. For it is called a continued quantity, because his parts are continued

tinued and knit together the one with an other by a common terme or bond, as a line by a point, a plane and his parts by a line, a ſolide by a ſuperficies or plane. Now, theſe points cā in no wiſe be cōtinued, vnles euery one of thē keepe one only ſpeciall place. For examples ſake: ſuppoſe the plain *a, b, c, d* to be deuided in-



the 3. partes, I, k, l, by two lines, e g, f h, which doe both deuide the three partes & continue thē the one with the other. Now I ſaie, that euerie one of the parts maie be continued with his next fellow, it is neceſſary, that euerie one of them ſhould haue one ſpecial and diſtinct place. That the firſt place of the plane, I, maie be continued with, k, it muſt be ſituated onely there where it is, and no where els: for if it ſhall be ſituate elſe where, as in the place m, then it cannot be continued with k. Nowe then, if the partes muſt of neceſſitie haue their owne particular place onely, then the whole figure a, b, c, d, muſt alſo be onely in one place. And this is that which the prince

of Philosophers teacheth, that euerie magnitude hath his partes sited in some one place, one by an other: so that a man maie saie of them, here it is, & there it is not. To conclude, therefore this must needs agree to a bodie and to the parts of it to be in one onely place alone. So that the Church of Rome when it saith that Christs bodie is in many places: in effect they say, that Christs bodie is no bodie: for if it be a body, it is only in one place: & if it be in many places, it is no bodie. They obiect that God is omnipotent. True indeede: but there bee some things, the doing of which agreth not with gods power, as to make *contradicentia* things contradictorie to bee both true: of which sort these are. For, that Christes bodie is a true bodie, and that it is in manie places at once, are flat contrarie: because (as hath ben shewed) it is essentiall to al magnitudes to be in one place, and therefore to a bodie. And God cannot take away that which is essentiall to a thing, the essence remaining whole. 2. Again, transubstantiation maketh the Accidents of Breade and Wine to remaine without the substance. Here also is another contradiction as impossible as the former: for it is a cõmon saying in scholes,

Arist. Categ. cap. de quan.

Ac-

Accidentis esse, est inesse. It is of the essence of an accident to be in the substance. Nowe therefore, if the accidentes bee, there is also the Bread and Wine: and if there be no substance of Bread or Wine, neither can there be anie accidents. 3. It holdeth, that Bread is turned into the bodie of Christ, & therefore it must needs holde, that Christs body is made of Bakers bread, and yet it holdeth and teacheth that Christes bodie is onely made of the seed of Mary, quite ouerthrowing the former Transubstantiation.

5 It teacheth, that a man must alwaies doubt of his saluation: and likewise it teacheth, that in praying we are to call God Father, which are things quite contrarie. For who can truely call God Father, vnlesse he haue the spirit of adoption, and bee assured that hee is the childe of God. For if a man shall call God Father, and yet in his heart doubt whether hee bee his Father or not, he plaieth the dissembling hypocrite: wherefore, to doubt of saluation, and to say *Our Father, &c.* in truth are contrarie. Rom. 8. 16. Can. Tres sant. de pe na. dist. 1. Lumb. lib. 4. dist. 16.

6 The Church of Rome maketh prayer to be one of the chiefe meanes to satisfy for sinnes. But praier indeede is an asking of pardon for sinne: Nowe asking of pardon Can. de quotis. di. de pœnit. dist. 3.

and ſatiſfaction for ſinne are contrary therfore by the iudgement of the Papiſts, praier which is a ſatiſfaction is no ſatiſfaction. And in deed, let vs conſider what madneſſe is conteined in this popiſh diuinitie: the poore begger commeth very hungry to the rich mans doore to craue his almes: and ſtraightwaies by his begging he will merite and deſerue it. The ſame dooth the Papiſt, he praieth very poorely for the thing which he wanteth, yet he looketh very proudly to merite no leſſe than the kingdome of heauen by it.

Rom.5.5 7 Doubting of ſaluation and hope cannot agree together, for hope maketh a man *not to be aſhamed*, that is, it neuer diſappointeth him of the thing which he looketh for.

Hebr.6.19 *And therefore it is called the anchor of the ſoule both ſure & ſtedfaſt, which entreth into that which is within the vaile.* So that true hope and the certaine aſſurance of ſaluation goe together.

8 True praier and iuſtification by works cannot ſtand together. For he which praieth truely muſt be touched inwardlie with a liuely feeling of his owne miſerie, and of the want of that grace, whereof hee ſtands in need. Now this cannot be in the heart of that

that man that looketh to merite the kingdome of heauen by his workes: for he that can doo this, may iuſtlie conceiue ſomewhat of his owne excellencie.

9 Papiſtes teach, that it is great boldnes to come immediatlie vnto GOD without the interceſſion of Saintes: and therefore they vſe to [a] pray to Marie, that ſhe would praie to Chriſt to helpe them: yet on the contrarie, when they haue ſo doone, they pray to God immediatly, that he would receiue the interceſſion of Marie for them. And thus they are become interceſſors betweene Marie and God. Yea when they offer vp Chriſt, praying GOD to accept their gifts and ſacrifices, the humble prieſt that will not praie to GOD, but by the mediation of Saints, is then a mediator betweene Chriſt Ieſus and God his Father.

[a] Breuiar, & Miſſali reſor. vbiq;

10 It holdeth, that in the Maſſe, the Prieſt offereth vp Chriſt to his Father an *vnbloudy ſacrifice*. This is a thing impoſſible: for if Chriſt in the Maſſe be ſacrificed for ſin, thē he muſt die & his bloud muſt be ſhed *Heb.* 9 22. And in the Scriptures theſe two ſayings (Chriſt is dead, Chriſt is offered vp in ſacrifice) are all one. So then, the Papiſt when he ſuppoſeth that there maie be an vnbloudy ſacri-

sacrifice, in effect he saith thus much, there is a sacrifice, which is no Sacrifice.

8 In the Canon of the Masse the church of Rome praieth on this wise. We humblie "beseech thee most mercifull father by Iesus "Christ, thy son & our Lord, ỳ thou would- "est accept these gifts and oblations & these "holy Sacrifices, which we thy Church offer "to thee, &c. where first they offer vp Christ "to God the Father in the name of Christ, & so they make Christ to be his owne mediator. Againe, they desire God to blesse & to accept his owne Sonne: for they offer vp Christ. If they say he needeth now the blessing of his Father, they make Christ a weak and imperfect Christ: if hee neede not the blessing of his Father, their praier is needeless. Also they desire GOD to accept not one gift or one sacrifice, but in the plurall number, these gifts and sacrifices: whereas they hold that Christs body is one only body, and therfore but one sacrifice. And thus they are at variance with themselues.

9 Papistes, in word they say that they beleeue and put their trust in God: yet whereas they looke to be saued by their workes, they set the confidence of their hartes in truth vpon their owne doings.

10 They

10. They put ſuch holines in Matrimony, that they make it one of their 7. Sacraments which [a] confer grace to the partakers of thē: yet they forbidde their Cleargy to marry, [b] becauſe to liue in marriage is to liue according to the fleſh: and the Counſel of Trent oppoſeth marriage and chaſtity.

[a] Rhem. Teſt. pag. 523.
[b] Papa. Syricius. Decret. epiſt. Seſſ. 24. c. 9

11. It teacheth, that ſoules kept in Purgatorie, maie bee redeemed by Sacrifices and ſuffrages. Againſt this, is a Canon of their lawe taken out of Saint *Hieromes*. [c] We knowe that in this life wee may helpe one another, either by Prayers, or by good counſell: but when wee ſhall come before the iudgement ſeate of Chriſt, neither *Iob*, nor *Daniel*, nor *Noe*, maie intreate for anie: but euerie man to beare his owne burthen. And according to another Canon going vnder the name of *Gelaſius* Biſhop of Rome. Either there is no Purgatory, or the ſoules which goe thither, ſhall neuer returne.

[c] Can. in preſent. 11 13. q. 3.

Can legatur. 4. q. 1.

12. And to conclude, the moſt pointes of their religion are contrarie to their Canons, as by ſearching, may appeare in theſe examples.

1. The dead cannot heare the praiers of them which call vpon them.

1 Con. fatendum 13. q. 2.

2. *Peter*

2 C.Beati. 2.q.7. 2. *Peter* and *Paule* were two of the chiefe Apostles, and it is hard to saie, which was aboue the other.

3 C de Capitulis dist.10. 3. *Leo* the fourth liuing in the yere 846. acknowledged *Lotharius* the Emperour for his Prince.

4 C.nullus dist.99. 4. No Bishop may be called vniuersall.

5 C.legimus.di.93 5. The Church of Rome hath no more authority ouer other Churches, than other Churches ouer it.

6 C.legimus.di. 93 C.Olim. dist.95. 6 A Priest and a Bishop were in times past all one.

7 C.verbum 6. magna. 7 The Pope hath no power to giue or sell Pardons.

C.Conuertimini de penit. dist.1. 8. There can be no merite by fasting, or abstinence from flesh.

8 C. quod dicit.di.41 9. The Masse is nothing but the forme of diuine sacrifice.

9 C.luminosa.18. q.2. By this which hath beene saide, it dooth in part appeare, that the religion of the Church of Rome is repugnant to it self, and it could not so be, if it were from the word of God.

A Corollarie gathered out of the former assertion.

1. A man beeing indued with no more grace then that which he maie obteine by the religion of the Church of Rome, is still in the state of damnation.

A Dialogue

containing the conflictes betweene
Sathan and the Christian.

Sathan.



Vile helhound, thou art my ſlaue, and my vaſſall, why then ſhakeſt thou off my yoke.

Chriſtian.

By nature I was thy vaſſal, but Chriſt hath redeemed me.

Sathan. Chriſt redeemeth no Reprobats, ſuch as thou art.

Chriſtian. I am no Reprobate.

Sathan. Thou art a Reprobate, for thou ſhalt be condemned.

Chriſtian. Lucifer, to pronounce damnation, belongeth to God alone: thou art no Iudge, it is ſufficient for thee to bee an accuſer.

Sathan.

Sathan. Though I cannot condemne thee, yet I knowe God will condeme thee.

Christian. Yea, but God will not condemne me.

Sathan. Goe too, let vs trie the matter. Is not God a Lorde, and a King ouer thee? and maie he not therefore giue thee a lawe to keepe, and punish thee with hell fire, if thou breake it?

Christian. Yes.

Sathan. And hast thou kept the lawe of this thy Lord and King?

Christian. No.

Sathan. Let vs proceede further? Is not the same Lord also a most righteous iudge? & therfore a most sharpe reuenger of sinne?

Christian. Yes truelie.

Sathan. Why then wilt thou flatter thy selfe thou hypocrite: God cannot wink at thy sins, except he should be vniust. Wherfore there is no remedie, thou art sure to be damned: hell was prouided for thee, & now it gapeth to deuoure thee.

Christian. There is remedie inough to deliuer me from condemnation. For God is not onelie (as thou affirmest) a Lord and a Iudge, but also a sauing, and a most mercifull Father.

Sathan.

Sathan. But thou firebrande of hell fire, and childe of perdition, looke for no mercie at Gods hands, becauſe thou art a moſt grieuous ſinner: for.

1. Originall ſinne runneth whollie ouer thee, as a lothſome botch or leproſie.

2. Thy minde knoweth not the thinges that be of God:

3. In the lawe of God thou art ſtarke blinde, ſauing that thou haſt a fewe principles of it to make thee inexcuſable.

4. The Goſpel is fooliſhnes and madnes vnto thee: thou makeſt no better accompt of it then of thine owne dreame.

5. Thy conſcience is corrupt, becauſe it flattereth thee, and excuſeth thy ſinne.

6. Thy memorie keepeth and remembreth nothing, but that which is againſt Gods, word; but thinges abhominable and wicked, it keepeth long.

7. Thy will hath no inclination to that which is good, but onelie to ſinne and wickednes.

8. Thy affections are ſet onelie on wickednes: they are as mighty Giants and Princes in thee, they haue thee at commandement. Remember, that for verie anger thou haſt beene ſicke, that the luſt of thy fleſh

hath

hath driuen thee to madnes: forget not thy Atheisme, the contempt of Gods worde, thy inward pride, thy enuy, hatred, malice, thy couetousnes, and infinite other wicked desires, which haue led thee captiue, and made thee outragious in all kind of naughtines.

10. Thy actuall sinnes committed partlie in secrete, partlie in publike, are most filthie and most infinite. Remember howe in such a place, at such a time, thou didst commit fornication: in another place thou diddest steale, &c. God saw this I warrant thee: yea, all thy sinnes are written in his booke: wherefore thou cursed wretch, all hope of mercie is cut off from thee.

Isaie. 1. 18. Acts. 1. 23. 38. 1 Tim. 1. 15 Psal. 103. 11. 12. 13.

Christian. But Gods mercy farre exceedeth all these my sinnes, and I cannot be so infinite in sinning, as God is infinite in mercy and pardoning.

Sathan. Darest thou presume to thinke of Gods mercy? why, the least of thy sinnes deserueth damnation.

Isai. 53. 2. 3 4. 5.

Christian. None of my sinnes can feare me, or dismaie me. Christ hath borne the full wrath and vengeance of his Father vpon the Crosse euen for me, that I might be deliuered from condemnation, which was due

due vnto mee.

Sathan. If Gods purpose were not to condemne thee, perswade thy selfe, hee woulde neuer laie so manie afflictions and crosses on thee, as he doth. What is this want of good name? this weakenes and sicknesse of the bodie? these terrours of thy minde? this dulnesse and frowardnes of thy hart? what are all these (I saie) and manie other euils, but the beginnings, and certaine flashings of the fire of Hell.

Christian. Nay, rather my afflictions are liuelie testimonies of my saluation. For God as a louing Father, partlie by them, as with scourges chastneth my disobedience, and bringeth me into order: partly conformeth me vnto my Sauiour Christ, and so by little and little, layeth open vnto mee mine owne sinnes, that I may dislike my selfe and hate them: and maketh mee to renounce the worlde thy eldest Sonne, and stirreth me vp to call vpon him, & to praie earnestlie with grones and sighes, which I am not able to expresse with anie wordes, as I feele them.

Heb.12.6. 9.10. 1.Pet.2.21. Gen.42.21 1.Cor.11. 12. Rom.8.26.

Sathan. Thy afflictions are heauie, and comfortlesse, therefore they can not be arguments of Gods fauour.

Christian. Indeede their nature is to bring griefe and heauines to the ſoule, but I haue had ioy in the middeſt of my afflictions, & ſtrenght ſufficient to beare them, and after them haue bin manie waies bettered, which befalleth to none of the wicked: and for that cauſe, it is a great perſwaſion to me, that I ſhall not be damned with the wicked world, but in ſpite of al thy power, paſſe from death to euerlaſting life.

Rom.5.2.3 4.

Rom.8.28. Pſal.119.71

Sathan. After theſe thy manifold afflictions, thou muſt ſuffer death, which is moſt terrible, and a verie entrance to hell.

Christian. Death hath loſt his ſting by Chriſts death: and vnto mee it ſhall be nothing elſe but a paſſage vnto euerlaſting life.

Sathan. Admit thou ſhalt bee deliuered from hell by Chriſt, what will this auaile thee, cõſidering that thou ſhalt neuer come to the kingdome of heauen? for Chriſtes death only deliuereth thee from death eternall, it can not aduance thee to euerlaſting life.

Christian. I am now at this time a member of Chriſts kingdome, and after this life ſhall raigne with him for euer in his euerlaſting kingdome.

Rom.5. Ver,8.3.4.

Sathan. Thou neuer didſt fulfill the law, there-

therfore thou canst not come into the kingdome of heauen.

Christian. Christ hath perfectlie fulfilled euerie part of the lawe for mee: and by this his obedience imputed vnto mee, I my selfe do keepe the lawe.

Sathan. Be it so, for all this, thou art farre inough from the kingdome of heauen, into which no vncleane thing shall euer enter: thou, although that Christ hath suffered death, and fulfilled the lawe for thee, yet thou art in part vncleane: thy cursed nature and the seedes of sinne are yet remaining in thee.

Christian. Christ in the virgins wombe was perfectly sanctified by the holy ghost: and this perfect holines of his humane nature is imputed to me: euen as *Iacob* put on *Esaus* garments, to get his Fathers blessing: so I haue put on the righteousnes of Christ, as a long white robe couering my sinnes, & making me appeare perfectlie righteous, euen before Gods iudgement seat. Rom. 2. 3. Ioh. 17. 19.

Sathan. Indeede, God hath made promise vnto mankinde in all these mercies and benefits in Christ: but the condition of this promise is faith, which thou wantest, and therefore canst not make anie account, that Iohn. 3. 14. 15.

Christs sufferings, Christs fulfilling of the lawe, Christs perfect holinesse, can do thee anie good.

Christian. I haue true sauing faith.

The conflicts of Sathan with the *strong Christian.*

Sathan.

THou saist that thou hast true faith, but I shall sift thee, and disproue thee.

Christian. The gates of Hell shall neuer preuaile against my faith, doe what thou canst.

Sathan. Tell me then, dost thou thinke that all the world shall be saued?

Christan. No.

Sathan. What, shall some be saued, and some condemned?

Christian. So saith the worde of God.

Sathan. Thou then art perswaded that God is true, euen in his merciful promises, and that he will saue some men, as *Peter* and *Paul*, and *Dauid*, *&c.* and this is the onelie beleefe, by which thou wilt be saued.

Christian. Naie, this I beleeue, and more too, that I particularlie am in the number of those men which shall bee saued: and this is

the

the beleefe that saueth mee.

Sathan. It may bee thou art perswaded, that God is able to saue thee, but that God will saue thee, that is, that hee hath determined to aduance this thy body, and this thy soule into his kingdome, & that he is most willing to performe it in his good time: herein thou wauerest and doubtest.

Christian. Nay Sathan, I in mine owne heart am fullie perswaded, that I shall be saued, and that Christ is specially my redeemer: and (O Lord) for Christes sake, helpe thou my doubting and vnbeliefe. Ioh.1.11. 13. Ioh.6.35. 54. Mark.9.23.

Sathan. This thy full perswasion is onely a phantasie, & a strong imagination of thine owne head: it goeth not with thee as thou thinkest.

Sathan. It is no imagination, but trueth which I speake. For me thinkes, I am as certaine of my saluation, as though my name were registred in the Scriptures (as *Dauids* and *Pauls* are) to be an elect vessell of God: and this is the testimonie of the holie spirit of Iesus Christ, assuring me inwardlie of my adoption, and making me with boldnesse and confidence in Christ, to pray vnto God the father. 2 Cor.1.21 Ephe.1.14 Rom.8.18.

Sathan. Still thou dreamest and imaginest,

thou loueſt and likeſt thy ſelf, and therefore thou thinkeſt the beſt of thy ſelfe.

Chriſtian. Yea, but God of his goodneſſe hath brought foorth ſuch tokens of faith in me, that I cannot be deceiued.

Act.13.9. 1.Theſ.1.5.

1. I am diſpleaſed with my ſelfe for my manifold ſinnes, in which ſometime I haue delighted and bathed my ſelfe. *Rom.*7.15.24

2. I purpoſe neuer to commit them againe, if God giue me ſtrength, as I truſt he will.

3. I haue a verie great deſire to be doing thoſe things which God commandeth.

4. Thoſe that be the children of GOD: If I doe but heare of them, I loue them with my heart, and wiſh vnto them as to my ſelfe. 1.*Iohn*.3.14.

5. My heart leapeth for gladneſſe, when I heare of the preaching of the word.

6. I long to ſee the comming of Chriſt Ieſus, that an ende may be made of ſinning, and of diſpleaſing God. *Apo*.22.20.

7. I feele in my heart the fruites of the ſpirit, ioy, loue, peace, gentlenes meekenes, patience, temperance: the workes of the fleſh I abhorre them, fornication, adulterie, vncleanneſſe, wantonneſſe, Idolatrie, ſtrife, enuie, anger, drunkenneſſe, bibbing and quaf-

quaffing, and all such like. *Galathians*. 5. 19. 20. 22.

All these, they cannot proceede from thee Sathan, or from my flesshe, but onelie from faith which is wrought in me by Gods holie spirite.

Sathan. If this were so, God would neuer suffer thee to sinne, as thou doest.

Christian. I shall sinne as long as I liue in this worlde, I am sure of it: because I am taught to aske remission of my sinnes continually. But the manner of my sinning now is otherwaies than it hath beene in times past. I huue sinned heretofore with full purpose and consent of will, but now doubtles, I doo not. Before I commit anie sinne, I do not go to the practising of it with deliberation, as the carnall man doth, who taketh care to fulfill the lusts of the flesshe: but if I doe it, it is flat besides my minde and purpose: In the doing of anie sinne, I woulde not doe it, my heart is against it, and I hate it, and yet, by the tyrannie of my flesh being ouercome, I doe it: afterwarde, when it is committed, I am grieued and displeased at my selfe, and doe earnestlie with teares aske at Gods hands forgiuenes of the same sinne.

Rom. 7. 15. Mat. 26. 69. 72. 74. 75.

Rom. 13. 14

Sathan. Indeede, this is verie true in the children of God: but thou art ſolde vnder ſinne, and with great pleaſure doeſt commit ſinne, & loueſt it with thy whole heart: otherwiſe, thou wouldeſt not fall to ſinne againe after repentance, and commit euen one and the ſame ſinne, ſo often as thou doeſt. Thou hypocrite, this thy behauior turneth all the fauour of God from thee.

Chriſtian. Nay, it is the order of the Prophets, to call men to repentance, which haue fallen from the feare of God, and from the repentance, which they profeſſed: and God in thus calling him, putteth them in hope of obtaining mercie. And the law had ſacrifices offered euerie day, for the ſinnes of all the people, and for particular men, both for their ignorances, and their voluntarie ſinnes: which ſignifieth, that God is readie to forgiue the ſinnes of his children: yea if they ſinne dailie. *Abraham* twiſe lied and ſwore that *Sara* was not his wife. *Ioſeph* ſwore twiſe by the life of *Pharao*. *Dauid* committed adulterie often, becauſe he toke vnto him *Bathſheba*, *Vriahs* wife, & alſo kept ſixe wiues, and ten concubines. Gods will is, that men forgiue til ſeuentie ſeuen times: and therefore he will ſhew much more mercie.

Iſay. 1. v. 8.
Iere. 2. v. 1.
Gen. 12. 14 15.
Gen. 20. 2. 3.
Gen. 41. 25 16.

cie. And for my part, ſo oft as I ſhall fall into the ſame ſin, ſo oft I ſhall haue Chriſt my aduocate and interceſſour to the father for me, who will not damne me for the infirmitie which he findeth in mee. I will abſtaine from externall iniquitie, and I will not make my members ſeruants vnto ſinne: and ſo long I truſt my imperfections ſhall haue no power to damne mee: for Chriſts perfection is reputed to be mine, by faith which I haue in his blood: God is not diſpleaſed, if my bodie be ſicke, and ſubiect to diſeaſes: no more is he diſpleaſed at the diſeaſe and ſickneſſe of the ſoule. A naturall father will not ſlay the bodie of the childe, when he is ſicke, and abhorreth comfortable meanes: and my heauenly father will not condemne my ſoule, although through the infirmitie of faith, and the weakenes of the ſpirite. I commit ſinne, and often loath his heauenly word, the food of my ſoule. Nay, (which is a ſtrange thing) I knowe it by experience, that God hath turned my filthie ſinnes to my great profit, and to the amendment of my life: like as the good Phiſition, of ranke poiſon is able to make a ſoueraigne medicine to preſerue life.

1. Ioh. 2. 1.
Dan. 9. 6.
Rom. 8. 28.

Sathan. Well, be it, that now thou art in the

the ſtate of grace, yet thou ſhalt not continue ſo: but ſhalt before death depart from Chriſt.

Chriſtian. I know I am a member of Chriſts miſticall bodie: I feele in my ſelfe the heauenlie power, and vertue of my head Chriſt Ieſus: and for this cauſe I cannot periſh, but ſhall continue for euer, and raigne in Heauen after this life with him.

The conflicts of Sathan with *the weake Chriſtian.*

Sathan.

THy minde is full of ignorance and blindnes, thy heart is full of obſtinacie, rebellion, and frowardnes againſt God: thou art wholie vnfit for anie good work wherefore, thou haſt no faith, neither canſt thou be iuſtified, and accepted before God.

Chriſtian. If I haue but one drop of the grace of God, and if my faith bee no more
Mat.27.20 then a litle graine of muſtard ſeede, it is ſufficient for mee: God requireth not perfect faith, but true faith,

Sathan. Yea, but thou haſt no faith at all.

Chriſtian. I haue had faith.

Sathan. Thon neuer hadſt true faith: for

in

in time past, when according to thine own opinion thou didst beleeue, then thou hadst nothing but a shadow of faith, and a foolish imagination, which all hypocrites haue.

Christian. I will put my trust in god for euer, and his former mercies shewed mee hereto- Psal. 77. 5. fore strengthē me now in this my weakenes.

1. He created mee when I was nothing.

2. He created me a man, when he might haue made me an vglie Toade.

3. He made me of comelie bodie, and of good discetion: wheras he might haue made me vglie, and deformed, franticke, and mad.

4 I was borne in the daies of knowledge, when I might haue beene borne in the time of ignorance and superstition.

5. I was borne of Christian parents, but God might haue giuen me either Turks or Iewes, or some other sauage people for my parents.

6. I might haue perished in my mothers wombe, but he hath preserued me, and prouided for me by his prouidence, euen vnto this houre.

7. Soone after my birth, God might haue cast me into hell, but contrariwise, I was baptized, and so receiued the seale of his blessed couenant.

8 I haue had by Gods goodneſſe ſome ſorrowe for my ſinnes paſt, and haue called on him, in hope and confidence that hee would heare mee.

9 God might haue concealed his worde from mee, but I haue heard the plentifull preaching of it: I vnderſtand it, and haue receiued comfort by it.

10 Laſtlie, at this time God might powre his full wrath on me: which hee dooth not, but mercifullie maketh mee to feele mine owne wants, that I might be humbled, and giue all glorie vnto him for his bleſſings. Wherefore, there is no cauſe why I ſhould bee diſquieted, but I will truſt ſtill in the Lord, and depend on him, as I haue done.

Sathan. Thou feeleſt no grace of the holie Ghoſt in thee, nor anie true tokens of faith, but thou haſt a liuelie ſence of the rebellion of thy heart, and of thy lewde and wretched conuerſation; therefore thou canſt not put any confidence in Chriſtes death & ſufferinges.

Chriſtian. Yet I will hope againſt all hope, and although, according to mine owne ſence and feeling, I want faith: yet I will beleeue in Ieſus Chriſt, and truſt to be ſaued by him.

Pſal. 32. 1. 2 Cor. 5. 21

Sathan

Sathan. Though the children of GOD haue beene in many perplexities, yet neuer any of them haue bin in this case, in which thou art at this present.

Christian. Herein thou prouſt thy ſelfe to be a lying ſpirite: for the Prophet *Dauid* ſaith of himſelfe, that he was fooliſh, and as a beaſt before God: and yet he euen as then truſted in God. And *Paule* was ſo led captiue of ſinne, that he was not able to doe the good he would, but did the euill which hee hated: and ſo in great penſiuenes of heart, deſired to be deliuered from this world, that hee might bee disburdened of his corrupt fleſh. Pſal.73.22. 21. Rom.7.19. 24.

Sathan. Thou miſerable wretch, doeſt thou feele thy ſelfe graceleſſe, and wilt thou beare the face of a Chriſtian? and by thy hypocriſie offend God? as thou art, ſo ſhew thy ſelfe to the world.

Christian. Auoid Sathan, Chriſte hath vanquiſhed, and ouercome thee for my cauſe, that I might alſo triumph ouer thee. I am no hypocrite: for whereas I haue had heeretofore ſome teſtimonie of my faith, at this time I am leſſe mooued, though faith ſeeme to be abſent: like as a man may ſeeme to bee dead, both in his owne ſenſe, and by the

the iudgement of the Phisition, and yet may haue life in him: so faith maie bee, though alwaies it doe not appeare.

Sathan. But thou art a man starke dead in sin, God hath now quite forsaken thee: hee hath left thee vnto me to be ruled: hee hath giuen me power ouer thee, to bring thee to damnation: he will not haue thee to trust in him anie longer.

Christian. Strengthen me good Lord, remember thy mercifull promises, that thou wilt reuiue the humble, & giue life to them that are of a contrite heart.

Isai. 57. 15.

Sathan. These promises concerne not thee, which hast no humble and contrite, but froward, and a rebellious heart.

Christian. Good Lorde forget not thy former mercies: giue an issue to these temptations of mine enemie Satan. And you my bretheren, which know my estate, praie for me, that God would turne his fauourable countenance towards me: for this I know, that the praier of the righteous auaileth much, if it he feruent.

Iam. 5. 16.

How

Howe a man

Should applie aright the word of God to his owne ſoule.

I

EVerie Chriſtian containeth in himſelfe two natures, flat contrarie the one to the other, the fleſh and the ſpirite: and that he may become a perfect man in Chriſt Ieſus, his earneſt indeuour muſt bee, to tame, and ſubdue the fleſh, and to ſtrengthen and confirme the ſpirite.

II

Anſwerable to theſe two natures, are the two parts of Gods worde: Firſt, the Lawe, becauſe it is the miniſter of death, it fitlie ſerueth for the taming and maiſtering of the rebellious fleſh, and the Goſpell, containing the bountifull promiſes of God in Chriſt, is as oile, to powre into our wounds, and as the water of life, to quench our thirſtie

ſtie ſoules: & it fitlie ſerueth for the ſtrengthening of the Spirite.

III

Well then, art thou ſecure? Art thou prone to euill? Feeleſt thou that thy rebellious fleſhe carieth thee captiue vnto ſinne? Looke nowe onelie vpon the lawe of God, applie it to thy ſelfe, examine thy thoughts, thy words, thy deedes by it: pray vnto God, that he would giue thee the ſpirite of feare, that the lawe maie in ſome meaſure humble and terrifie thee: for (as *Salomon* ſaith) bleſſed is the man that feareth alwaies, but curſed is he that hardeneth his heart.

Rom.8.19
Pro.28.14

IIII

In the lawe, theſe are moſt effectuall meditations to humble and bridle the fleſhe, which follow. Firſt, meditate on the greatnes of thy ſinnes, and of their infinite number: and if it may be, gather them into a Catalogue, ſet it before thee: and looke vnto it, that thou thinke no ſinne to be a ſmal ſin, no not the bare thoughts and motions of thy heart. Often with diligence conſider the ſtrange iudgements of God vpon men for their ſinnes, which thou ſhalt find, partlie in the ſcriptures, partlie by dailie experience. Doubtleſſe, thou muſt thinke, that

euerie

euerie iudgement of God, is a sermon of repentance. Thinke oft on the fearefull curse of the law due vnto thee, if thou shouldest sin neuer but once in al thy life, and that neuer so litle. Remember, that whensoeuer thou committest a sin; God is present, and his holie Angels, & that he is an eie witnes, that he taketh a note of thy sin, & registreth it in a booke. Thinke dailie of thy ende: and know that God maie strike thee with sodain death euerie moment: and that, if then thou haue not repented before that time, there is no hope of saluation. Thinke on the sodain comming of our Sauiour Christ to iudgement, let it moue thee continually to watch and praie. If these will not moue thee, think on this, that no creature in heauen or in earth, was able to pacifie the wrath of God for thy sins: but his owne Sonne must come downe from heauen, out of his Fathers bosome, and must beare the curse of the lawe, euen the full wrath of his Father, for thee.

3 4 Dan. 7. 10 Iere. 17. 1 Deut. 32. 31 5 6 7

V

When by these meanes thou art feared, and thy minde is disquieted in respect of Gods iudgement for thy sin: haue recourse to the promises of mercie contained in the old and new Testament. Is thy conscience

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ſtung with ſin? And doth the law make thee feele it? With all ſpeede runne to the braſen
Ioh.3.14. Serpent Chriſt Ieſus, look on him with the eie of faith, and preſently thou ſhalt be healed of thy ſting or wound.

VI

When thou doeſt meditate on the promiſes of the Goſpell: diligentlie conſider theſe benefites, which thou enioieſt by
1 Chriſt. Through *Adam*, thou art condemned to hell: by Chriſt, thou art deliuered
2 from it. Through *Adam*, thou haſt tranſgreſſed the whole law: in Chriſt thou haſt fulfil-
3 led it. Through *Adam*, thou art before God a vile, & a lothſome ſinner, through Chriſt thou doeſt appeare glorious in his eies. By
4 *Adam*, euerie litle croſſe is the puniſhment of thy ſin, and a token of Gods wrath: by Chriſt, the greateſt croſſes are eaſie, profi-
5 table, and tokens of Gods mercie. By *Adam*, thou diddeſt looſe all thinges: in Chriſt all
6 things are reſtored to thee again. By *Adam*, thou art dead, by Chriſt, thou art quickned,
7 and made aliue againe. By *Adam*, thou art a ſlaue of the Diuel, and the childe of wrath, but by Chriſt, thou art the child of God. In
8 *Adam*, thou art worſe than a Toade, & more deteſtable before God: but by Chriſt, thou

art

art aboue the Angels. For thou art ioined vnto him, and made bone of his bone, miſticallie. Through *Adam*, ſinne and Sathan haue ruled in thee, and led thee captiue: by 9
Chriſt, the ſpirite of God dwelleth in thee plenteouſlie. By *Adam*, came death to thee, 10
& it is an entrance to hel: by Chriſt, though death remain, yet it is onelie a paſſage vnto life. Laſtlie, in *Adam*, thou art poore, and 11
blinde, and miſerable: In Chriſt, thou art rich and glorious, thou art the King of heauen and earth, fellowe heire with him, and ſhalt as ſure be partaker of it, as he is euen now. *Adam*, when he muſt needs taſt of the fruit, which God had forbiddē him, he hath made vs all to rue it, euen till this daie: but here thou ſeeſt the fruits that grow, not in Apoc, 22, 2
the earthlie Paradiſe, but on the tree of life, which is within the heauenlie Hieruſalem. Fear no danger, be bold in Chriſt to eate of the fruit, as God hath commanded thee: it wil quicken thee, & reuiue thee being dead: thou cāſt no do Sathā a worſe diſpleaſure, thā to feed on the godly fruit of this tree, & to ſmel on the ſweete leaues, which it beareth cōtinuallie, that giue ſuch a refreſhing ſauour.

VII

Moſt men now a daies, are ſecure & cold

in the profeſſiō of the Goſpell, though they haue the plentiful preaching of it. And the reaſon is, becauſe they feel not in thēſelues the vertue and mightie operation of Gods word, to renue them: & they cannot feel it, becauſe they do not applie the word aright vnto their own ſoules. Plaiſters, except they be applied in order & time, & he laied vpon the wound, though they be neuer ſo good, yet they cānot heal: & ſo it is with the word of God, & the partsof it, which except they be vſed in order & time conuenient, wil not humble and reuiue vs, as their vertue is.

VIII.

The common Chriſtian euerie where is faulty in this thing. Whereas hee loueth himſelfe, & wiſheth al good that maie be to himſelfe, hee dooth vſuallie applie vnto his owne ſoule the Goſpell alone, neuer regarding the law, or ſearching out his ſins by it. Tell him what ye will, his ſong is this: God is merciful, God is merciful. By this meanes it cōmeth to paſſe, that he leadeth a ſecure life, & maketh no conſcience of couetouſnes, of vſurie, of deceit in his trade, of lying, of ſwearing, of fornication, wantonnes, intemperācie in bibbing & quaffing, &c. But he plaieth the vnskilful Chirurgiō, he vieth hea-

healing plaiſters, before his poiſoned and cankred nature haue felt the power & paine of a Coraſiue. And it will neuer be wel with him, vntill he take a new courſe.

IX

On the contrarie part, many good Chriſtians leaue to apply the comfort of the goſpel to themſelues, and onlie haue regard to their owne ſinnes, and Gods infinite vengeance. And euen when Sathan accuſeth them, they will not ſticke to giue eare to Sathan, and alſo accuſe themſelues: and ſo they are brought into feareful terrors, and often drawe neere to deſperation.

X

There is a third ſort called ſectaries, who addict themſelues to the opinion of ſome man. Theſe commonlie neuer applie the law or the Goſpell to themſelues, but their whole meditation, is chieflie in the opiniõs of him whom they follow. As they that follow *Luther*, few of them follow his Chriſtiã life, they regard not that: but about conſubſtantiation and vbiquity, about Images and ſuch like trumperie, they infinitelie trouble themſelues, and all *Europe* too.

And in *England* there is a ſciſmaticall and vndiſcreet companie, that would ſeeme to

crie out for diſcipline, their whole talke is of it, and yet they neither knowe it, nor will be reformed by it, and yet they are enemies to it: as for the lawe of God, and the promiſes of the Goſpell, they little regarde: they maintaine vile ſins in refuſing to heare the reading or the preaching of the worde: and this is great contempt of Gods benefites & vnthankefulneſſe to him. They are full of pride, thinking themſelues to be full, when they are emptie: to haue all knowledge, when they are ignorant, and had need to be catechized: the poiſon of Aſpes is vnder their lippes; they refuſe not to ſpeake euill of the bleſſed ſeruants of God. Well, doe they aboue al things ſeeke the kingdome of God? then let them be ſincere ſeekers of it: which they ſhall doe, if in ſeeking Chriſts kingdome they ſeek the righteouſnes therof: vnto which they can neuer come but by the applying of the threatninges of the law, and the comforrs of the Goſpell to their owne conſciences. But whereas they ſeeke the one and not the other, they giue all men to vnderſtand with what ſpirit they ſpeake.

Conſo-

Conſolations

for the troubled conſciences of repentant Sinners.

Sinner.

GOod ſyr, I knowe [a] *the Lord hath giuen you the tongue of the learned, to be able to miniſter a word in time to him that is wearie:* therefore I parie you helpe me in my miſerie. [a] Eſay, 50. c. 4.

Miniſter. Ah my good brother what is the matter with you? and what aile you?

Sinner. I liued a long time, the Lorde he knoweth it, after the manner of the worlde, in all the luſtes of my filthie fleſh, and then I was neuer troubled; but it hath pleaſed God of his mercie to touch my heart, and to ſend his own ſonne that good ſhepheard Ieſus Chriſt, to fetch me home to his owne fold, euen vpon his owne necke: and ſince that time it is a wōder to ſee how my poore heart hath beene troubled: my corruption ſo boiles in me, & Sathan will neuer let mee alone.

Miniſter. Your caſe is a bleſſed caſe: for not to be troubled of Sathan, is to bee poſ-

seſſed of him: that is: to be held captiue vnder [b] *the power of darknes*, and to be a ſlaue & vaſſall of Sathan: *for* [c] *as long as the ſtrong man keepes the hold, all things are in peace:* Contrariwiſe he that hath receiued anie ſparkle of true faith, ſhall ſee [d] the gates of hell, that is, the Deuill and all his Angels in their full ſtrength, to ſtand vp againſt him, and to fight with an endleſſe hatred for his finall confuſion.

[b] Colloſſ. 1. c. 13
[c] Luke, 11 c. 24.
[d] Mat, 16. c. 18.

Chriſtian. But this my trouble of minde, hath made mee oftentimes feare leſt God would reiect me, and vtterlie depriue me of the kingdome of heauen.

Miniſter. But there is no cauſe why it ſhould ſo doe. For how ſhould heauen bee your reſting place, if on earth you were not troubled? how could God wipe awaie your teares from your eies in heauen, if on earth you ſhead them not? You woulde bee free from miſeries, you looke for heauen vpon earth. But if you wil go to heauen, the right waie is to ſaile by hell. If you will ſit at Chriſts table in his kingdome, you muſt be with him in his temptations. You are as Gods corne, you muſt therefore goe vnder the ſtaile, the fanne, the milſtone, and the ouen, before you can bee Gods bread. You

Bradford.

are

are one of Christes lambes, looke therefore to be fleeced, and to haue the bloudie knife at your throte all the daie long. If you were a marke sheepe bought to bee solde: you should be stalled and kept in a fatte pasture: but you are for gods own occupying, therefore you must pasture on the bare cõmon, abiding stormes, tempestes, Sathans snatches, the worldes woundes, contempt of conscience and frettes of the flesh. But in this your miserie I will bee a *Simon* vnto you to helpe you to carrie your crosse, so bee it you will reueale your minde vnto mee.

Christian. I will do it willingly, my temptations are either against my faith in Christ or against repentance for my sinnes.

Minister. What is your temptation as touching faith?

Christian. Ah, woe is mee, I am much afraide least I haue no faith in Christ my Sauiour.

Minister. What causeth this feare.

Christian. Diuerse things.

Minister. What is one?

Christian. I am troubled with manye doubtings of my saluation: and so it comes into my minde to thinke, that by my incredulitie I should quite cut off my selfe from

the

the fauour of God.

Minister. But you must knowe this one thing; that hee that neuer doubted of his saluation neuer beleeued, & that he which beleeueth in trueth feeleth manie doubtings & wauerings, euen as the sound man feeles manie grudgings of diseases which if he had not health he could not feele.

Christian. But you neuer knewe anie that hauing true faith doubted of their saluatiō.

Minister. What will you then saie of the man that saide [c] *Lorde I beleeue, Lorde helpe my vnbeleefe.* And of Dauid who made his moane after this manner: *Is his mercie cleane gone for euer? Doth his promise faile for euermore, Hath GOD forgotten to bee mercifull? Hath he shut vp his tender mercie in displeasure?* Yea hee goeth no further, as a man in dispaire. [f] *And I saide, this is my death.* Heereby it is manifest that a man indued with true faith maie haue not onelie assaults of doubting, but of desperation. This further appeareth in that hee saith in another place. [g] *Why art thou cast downe my soule? Why art thou disquieted within mee? Waite on God, for I will yet giue thankes, hee is my present helpe and my God.* And in verie truth you maie perswade your self that they are but * *vnreasonable men*, that saie

[c] Mar. 9, 24

Psal. 77. ve. 8, 9, 10.

[f] 11.

[g] Psal. 42, 11.

ſay they haue long beleeued in Chriſt without anie doubting of their ſaluation. 2.Theſ.3.2

Chriſtian. But Dauid had more in him then I haue, for me thinkes there is nothing in this wicked heart of mine, but rebellion againſt God, nothing but doubting of his mercie.

Miniſter. Let me know but one thing of you: theſe doubtinges which you feele, do you like them? or doe you take anie pleaſure in them? and doo you cheriſh them?

Chriſtian. Naie, naie, they appeare verie vile in mine eyes, and I doe abhorre them from my hearte: and I woulde faine beleeue?

Miniſter. In man wee muſt conſider his eſtate by nature, and his eſtate by grace. In the firſt he and his fleſh are all one, for they are *as man and wife*: therefore one is neceſſarie to the doings of the other. When the fleſh ſtriueth the man alſo ſtriueth that is in ſubiection to the fleſh, yea when the fleſhe periſheth, the man likewiſe periſheth being in this eſtate, with the fleſhe: a louing couple they are, they liue and die together. But in the eſtate of grace, though a man haue the fleſh in him, yet hee and his fleſh are diuorced a ſunder. This diuorcement is Ro,7,ca.5.

made

made, when a man beginnes to dislike and to hate his flesh, and the euill fruites of it: this separation beeing made, they are no more one, but twaine, and the one hath nothing to doo with the other. In this case though the flesh beget sin and perish therefore, yet the Christian man shall not incur damnation for it. To come more neere the matter; you saie the flesh begettes in you wauerings, doubtinges, and distrustinges: what then? it troubleth you: but feare not, remember your estate; you are diuorced from the flesh, and you are newe married vnto Christ: if these sinnes be laide at your doore, accompt them not as your children but renounce them as Bastards, saie with Paul, I doubt indeede, but I hate my doubtinges, and I am no cause of these, but the flesh in mee which shall perish when I shal be saued by Christ.

Rom, 7, 17
Rom, 8, 1.

Christian. This which you haue saide doeth in part content mee: one thing more I praie you shewe mee concerning this point: namelie how I maie be able to ouercome these doubtings.

Minister. For the suppressing of doubtings, you are to vse three meditations.

1. Ioh, 3, 23. The first, that it is Gods commandement that

that you should beleeue in Christ: So saint Iohn saith, *This is his commandement that wee beleeue in the name of his sonne Iesus Christ.* Thou shalt not steale, is Gods commandement, & you are loth to breake it, least you should displease God and pull his curse vpon your head. This also is Gods commandement, Thou shalt beleeue in Christ, and therefore you must take heede of the breach of it: least by doubting and wauering you bring the curse vpon you. Secondlie, you must consider that the promises of saluation in Christ are generall, or at the least indefinite excluding no particular man: as in one for all maie appeare. *God so loued the worlde that he gaue his onely begotten sonne, that whosoeuer beleeueth in him should not perish but haue euerlasting life.* Nowe then so often as you shall doubt of Gods mercie whereas hee excludeth you not: And as when a Prince giues a pardon to all theeues, euerie one can applie the same vnto himselfe, though his name bee not set downe in the pardon: So the king of kings hath giuen a generall pardon for free remission of sins to them that will receiue it. Beleeue therefore that God is true in his promise, doubt not of your owne saluation, chalenge the pardon to your

Ioh. 3. 26.

your ſelfe. In deede your name is not ſet downe, or written in the promiſe of grace, yet let not anie illuſion of Sathan, or the conſideration of your owne vnworthineſſe exclude you from this generall & free mercie of God: which hee alſo hath offered to you particularlie, firſt in Baptiſme, then after in the Lords ſupper: and therefore you are not to wauer in the applying of it to your ſelfe. Thirdlie you are to conſider that by doubting and diſpairing you offend god as much almoſt as by anie other ſinne. *You do not aboue hope beleeue vnder hope as you ſhould doo.*

Rom. 4. 18

Secondlie you robb God of his glorie, in that you make his infinite mercie to bee leſſe then your ſinnes. Thirdlie you make him a lier who hath made ſuch a promiſe vnto you. And to theſe three meditations adde this practiſe. When your hart is toiled with vnbeliefe and doubtings, then in all haſt drawe your ſelfe into ſome ſecrete place, humble your ſelfe before God powre out your hart before him: deſire him of his endles mercie to worke faith, and to ſuppreſſe your vnbeliefe, and you ſhall ſee,

Ro. 10. 12.

That the Lord ouer all is rich vnto all that call vpon his name.

Chriſtian.

Christian. The Lord reward you for your kindnes: I will hereafter doo my endeuour to practise this your counsell. Nowe I will make bold to shew another that makes me to feare least I haue no faith. *And it is, because I doe not feele the assurance of the forgiuenesse of my sinnes.*

Minister. Faith standeth not in the feeling of Gods mercie, but in the apprehending of it, which apprehending maie bee when there is no feeling for faith is of inuisible things, and when a man once commeth to enioy the thing beleeued, then hee ceaseth to beleeue. And this appeareth in Iobs example, when he saith. *Lo though hee slaie me, yet will I trust in him, & I wil reproone my waies in his sight: he shalbe my saluation also: for the hypocrite shal not come before him,* hee declareth his faith: yet when he saith presentlie afterwarde. *Wherefore hidest thou thy face, and takest me for thine enimie?* hee declareth the want of that feeling which you speake off. Heb, 11, 1. Rom, 8, 23. Iob, 13, 25. 16.

Christian. Yet euerie true beleeuer feeles the assurance of faith: otherwise Paul would not haue said. *Proue your selues whether you are in the faith or not.*

Minister. Indeed sometimes he doth, but at some other times he doth not: as namely

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at that same time when God first calleth him: and in the time of temptation.

Christian. What a case am I in them? I neuer felt this assurance: onelie this I feele that I am a most rebillious wretch abounding euen with a whole sea of iniquities: me thinkes I am more vglie in the sight of God, then anie toade can be in my sight. O then what shall I doo? Let mee heare some worde of comfort from thy mouth thou man of God.

Minister. Tell me one thing plainly, you say you feele no assurance of Gods mercie?

Christian. No in deede.

Minister. But do you desire with all your hart to feele it?

Christian. I doo indeede.

Minister. Then doubt not, you shal feele it.

Christian. O blessed be the Lord, if this be true.

Wish and haue.

Minister. Why, it is most true. *For the man* that would haue any grace of God tending to saluation, if hee do truelie desire it hee shall haue it: for so Christ hath promised, *I will giue to him that is a thirst of the well of the water of life freely.* Whereby I gather that if any wante the water of life, hauing

Reu, 2, 6.

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an appetite after it, he shall haue inough of it: And therefore feare you not, onely vse the meanes which God hath appointed to attaine faith by, as earnest prayer, reuerent hearing of Gods worde, and receiuing of the Sacraments: and then you shall see this thing verifyed in your selfe.

Christian. All this which you saie I finde in my selfe by the mercie of God: my harte longeth after that grace of God which I want. I know I doe hunger after the kingdome of heauen & the righteousnes thereof: and further though I want the feeling of Gods mercie: yet I can pray for it, from the verie roote of my heart.

Minister Bee carefull to giue honour to god for that you haue receiued already. For these thing are the motions of the spirite of God dwelling in you. *And I am perswaded of this same thing, that God which hath begon this good worke in you will perfect the same vnto the day of Iesus Christ.* Phil, 1. 6.

Christian. The third thing that troubles me, is this. I haue long prayed for manie graces of God, and yet I haue not receiued them, whereby it comes oft to my minde, that God loues me not: that I am none of his child: & therefore that I haue no faith.

Minister. You are in no other case then Dauid himselfe, who made the same com-

Psal. 69.4. plaint: *I am wearie of crying, my throate is drie, mine eies faile, whiles I waite for my God.*

Christian. But Dauid neuer praied so manie yeares without receiuing an answere as I haue done.

Minister. Good Zacharie waited longer on the Lord, before he granted his request, then euer you did, Its like hee praied for a

Luk. 1.7.13 child in his yonger yeres, yet his praier was not heard before he was old. And further you must note, that the Lord may heare the praiers of his seruantes, and yet they bee altogether ignorant of it: For the manner that God vseth in graunting their requestes is not alwaies knowen as maie appeare in the example of our Sauiour Christ: *who in the daies of his flesh, did offer vp praiers and supplications with strong crying and teares, vnto him*

Heb. 5.7 *that was able to saue him from death. and was also heard in that which hee feared.* And yet we knowe hee was not freed from that cursed death, but must needes suffer it. How then was he heard? On this manner; hee was strengthened to beare the death: he had an Angell to comfort him, hee was afterward freed from the sorrowes of death. And so

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it is with the rest of Christes bodie, as it was with the head. Some being in want pray for temporall blessinges: God keepes them in this want, and yet hee heares theyr praiers, in giuing them patience and strength to abide that want. Some being in wealth and aboundance praie for the continuing of it, if it be the will of God. The Lorde stinges them into a perpetuall miserie, and yet hee heares their praiers, by giuing thē blessednesse in the life to come. You praie for the encrease of faith and repentance, and such like graces: you feele no increase after long praier: yet the merciful God hath no doubt heard your praier, in that by delaying to performe your request, he hath stirred vp in you the spirite of praier, hee hath humbled you and made you feele your owne wants, the better to depend on his mercie, for the beginning and encreasing of euerie spirituall grace.

Christian. The fourth thing that troubles me, is that I cannot feele faith purifie my heart, and to worke by loue in bringing foorth liuelie fruits.

Minister. If this bee so continualle, that faith bring forth fruit, it is verie dangerous and argueth a plaine want of faith, yet for

a certaine time it maie be ſo, Faith hath not onelie a ſpring time and a ſommer ſeaſon,
Cant. 2. 11 but alſo a *winter when it beareth no fruit*. And there is manie a true Chriſtian like the *bru-*
Eſay, 42. 2. *ſed reede*, that is ouerturned with euerie blaſt of wind: and like the flaxe that hath fire in it, which by reaſon of weakenes, giue neither heate nor light, but onelie a ſmoke.

Chriſtian Thus much ſhall ſuffice for my firſt temptation, wherein I take my ſelfe ſatisfied, nowe if you pleaſe, I will bee glad to rehearſe the ſecond.

Miniſter. I am content, let vs heare it.

Chriſtian. I am afraide leaſt I haue not truelie repented, and therefore that all my profeſſion is onelie in hypocriſie.

Miniſter. What mooueth you to thinke ſo.

Chriſtian. Two cauſes eſpeciallie, the firſt is, they which repent, leaue off to ſinne: But I am a miſerable ſinner, I am laden with great burdens of ſinne, I doo continuallie diſpleaſe God by my euill thoughts, words and deeds.

Rom. 5. 20 *Miniſter*. You need not feare, * *For where ſinne abounded* (that is the knowledge and feeling of ſinne) *there grace abounded much more*.

Chriſtian

Christian. I finde not this in my selfe.

Minister But yet you finde thus much in your selfe: those corruptions which you feele, and those sinnes that you commit, you hate thē, you are displeased with your selfe for them, and you endeuour your selfe to leaue them.

Christian. Yea that I doo with all my heart.

Minister. Then howe miserable so euer you feele your selfe by reason of the masse of your sinne: yet you are not subiecte to condemnation, *but shall most certainely escape the same.* Take this for a most certaine truth, that the man that hates & dislikes his sins, both before and after hee hath done them, shall neuer be damned for them. Rom.8.5 cum,8.1

Christian. I am euen hart sicke of my manifolde sinnes and infirmities, & these good words which you speak *are as flagons of wine,* to refresh my wearie, laden, and weltring soule. I haue begunne to flee sinne, and to detest it long agoe. I haue beene oft displeaofd with mine infirmities and corruptions: dhen I offende God, my heart is greeued, I desire to leaue sinne, I flee the occasions of sinne: I woulde faine fashion my life to Gods word: and I praie vnto God that he Cant,2.5

woulde giue mee grace ſo to doo: and yet (which is the griefe) by the ſtrength of the fleſh, by the ſleights and power of Sathan I am often ouertaken and fall maruellouſlie, both by ſpeach and by deed.

Miniſter. Haue courage my good brother, for whereas you haue an affection to doo the thinges that are acceptable vnto God, it argueth plainely that you are a mẽber of Chriſt: according to that of Paul.

Rom. 3. 5 *They which are of the ſpirite, fauour the things of the ſpirite.* Well then if Sathan euer obiect anie of your ſinnes to you, make aunſwere thus, that you haue forſaken the firſt huſbande the fleſhe, and haue eſpouſed your ſelfe to Chriſt Ieſus, who as your head and husbande hath taken vpon him to anſwere your debts, and therefore if he vrge you for them, referre him ouer vnto Chriſt. For there is no ſute in lawe againſt the wife the husbande liuing: yea I adde further, if you bee ouercaried with Sathans temptations, and ſo fall into anie ſinne, you ſhall not anſwer for it but Sathã, it ſhal ſurely be reckoned on his ſcore at the daie of iudgmẽt for he was the author of it: if you fal by the frailtie of your fleſh, it ſhal periſh therefore: but you ſhal ſtil haue Chriſt your aduocate.

Chriſtian.

Chriſtian. Indeede as you ſaie I haue in me an affection to pleaſe God, but when I come to performe my obedience, there I faile.

Miniſter. Therefore marke this further. As long as the children of God are in this life, * God regardeth more the affection to obeie, then the obedience it ſelfe: *And they ſhall bee vnto mee ſaith the Lorde of hoſtes, in that daie that I ſhall doe this, for a flocke, and I wil ſpare them, as a man ſpares his owne ſonne that ſerueth him.* The Father when he ſhall ſet his childe to doe anie buſines, though he doe it neuer ſo vntowardlie, yet if he ſhew his good will to doe the beſt hee can, his father will bee pleaſed, and ſo it is with the Lorde towarde his childrē. You looke to haue ſome perfection in your ſelfe; but in this life you ſhall receiue no * more but the firſt fruits of the ſpirite, which are but as a handful of corne, in reſpect of the whole corne fielde; and as for the accompliſhment of your redemption, you muſt wait for it til after this life. You would bee kiſſed with the kiſſes of Chriſts mouth, but here in this world you muſt bee content, if you maie with Marie Magdalen kiſſe his feete. For the perfection of a Chriſtian mans life, ſtandes in the feeling and

Gen. 22. 12. Malac. 3. 17.

Rom. 8 23.

Ambroſe. [a] Affectu magis quã effectu.

confeſſing of his imperfections. And as Ambroſe ſaith, obedience due to God, ſtands more [a] *in the affection then in the worke.*

Chriſtian. But why will God haue thoſe whom he hath ſanctified labour ſtill vnder their infirmities?

Miniſter. The cauſes are diuers. Firſt, hereby hee teacheth his ſeruaunts, to ſee in what great neede they ſtand of the righteouſnes of Chriſt, that they maie more carefullie ſeeke after it. Secoudlie, he ſubdueth the pride of mens hearts, & humbleth them by counteruailing the graces which they haue receiued, with the like meaſure of infirmities. Thirdlie, by this meanes the godlie are exerciſed in a continuall fight againſt ſinne, and are dailie occupied in purifieng themſelues.

Chriſtian. But to goe on forward in this matter: there is another cauſe that makes me feare, leſt I haue no true repentance.

Miniſter. What is that?

Chriſtian. I often times finde my ſelfe like a verie timberlog, void of al grace & goodnes, forwarde. and rebellious to anie good worke: ſo that I feare leaſt Chriſt haue quite forſaken me.

Miniſter. As it is in the ſtrait ſeas, the water

water ebbes and flowes, so is it in the godlie: in them as long as they liue in this world according to their own feeling, there is an accesse & recesse of the spirit. Otherwhiles they bee troubled with deadnes and dulnes of heart as Dauid was, who praied to the Lorde, *to quicken him according to his louing kindnes, that he maie keepe the testimonies of his mouth*, and in an other place he saith, that Gods *promises quickened him*. Which coulde not be, vnlesse he had beene troubled with gteat dulnes of heart. Againe, sometimes the spirite of God quite withdraweth it self to their feeling: as it was in Dauid. *In the daie of my trouble* (saith hee) *I sought the Lorde, and my soule refused comfort. I did thinke vpon God & was troubled, I praied and my spirit was full of anguish*. Againe, *wel the Lord absent himselfe for euer? and wil he shew no more fauour? hath God forgotten to be mercifull? &c.* The Church in the Canticles complaineth of this. *In my bedde I sought him by night whom my soule loued: I sought him, but I found him not*. And againe, *my welbeloued put in his hand by the hole of the dore, & my heart was affectioned towardes him: I rose vp to open to my welbeloued, and my hands did drop downe myrrhe, my fingers power myrrhe vppon the handles of the bar, I opened to my welbeloued: but my wel-*

Psal. 119. 88.

Psal. 119, 5.

Psal. 77. 2. 3 7. 8.

Cant, 3. 1.

Can, 5. 4. 5 6.

welbeloued was gone and past, mine heart was gone when hee did speake. I sought him, but I coulde not finde him, I called, but he answered me not, Contrariwise, God at some other times *sheds abroad his loue most aboundantlie in the heartes* of the faithfull: and Christ *lieth betweene the breasts of his Church, as a posie of myrrhe giuing a strong smell.*

Rom,5.

Cant.1.13.

Christian. But how can he be a Christian that feeles no grace nor goodnes in himselfe.

Minister. The child which as yet can vse no reason, is for all that a reasonable creature: and the man in a soune feeles no power of life, and yet he is not dead, The Christian man hath many quaumes come ouer his heart, and he falles into manie a soune, that none almost would loke for anie more of the life of Christ in him, yet for al that he may be a true Christian. This was the estate of Peter when he denied our sauiour Christ with cursing and banning, *his faith onelie fainted for a time, it failed not.*

Luk.22.31.

Christian. I haue nowe opened vnto you the chiefe things that trouble me: and your comfortable answers haue much refreshed my troubled minde. The God of all mercie, and consolation requite you accordinglie.

Minister.

Minister. I haue spoken that which God out of his holy word hath opened vnto me: if you finde anie helpe thereby, giue God the praise therfore, and carrie this with you for euer, that *by manie afflictions both in the bodie and the mind you must enter into the kingdome of heauen*. Acts, 14.22 Raw e flesh is noisome to the stomacke, and is no good nourishment before it be sodden: and vnmortified men and women be no creatures fit for God: and therefore they are to be soaked and boiled in afflictions, that the fulsumnes & rancknes of their corruption maie be delaied, and they maie haue in them some rellish acceptable vnto God. Hooper. And to conclude, for the auoiding of all these temptations, vse this sweet praier following which that godlie saint, Maister Bradford made.

Oh Lorde God and deere Father, what shall I saie that feele all thinges to bee (in manner) with me as in the wicked? Blind is my minde, crooked is my will, and peruerse concupiscence is in me, as a spring of stinking puddle. O howe faint is faith in mee? how little is my loue to thee or thy people? how great is my selfe-loue? how hard is my heart? by reason whereof I am mooued to doubt of thy goodnes towards me, whether thou

thou art my mercifull father, and whether I be thy childe or no, indeed worthilie might I doubt, if that the hauing of these were the cause, and not the fruit rather of thy children. The cause why thou art my father, is thy mercifull goodnes grace and truth in Christ Iesus, which cannot but remaine for euer. In respect whereof thou hast borne mee this good will to bring mee into thy Church by Baptisme and to accept me into the number of thy children, that I might be holie, faithfull, obedient and innocent: and to call me diuers times by the ministerie of thy word into thy kingdome: besides the innumerable other benefites alwaies hitherto powred vpon me. All which thou hast done of this thy good will which thou of thine owne mercie bearest to me in Christ before the word was made. The which thing as thou requirest straitlie that I shoulde beleeue without doubting, so wouldest thou that I in all my deedes shoulde come vnto thee as to a father, and make my mone without mistrust of being heard in thy good time, as most shall make to my comfort. Lo therefore to thee deere father I come through thy sonne our Lorde, our mediatour, and Aduocate Iesus Christ, who sitteth

teth on thy right hand making intercession for mee; I praie thee of thy great goodnes and mercie in Christ to be mercifull to mee a sinner, that I maie indeede feele thy sweet mercie as thy childe: the time (oh deere father) I appoint not, but I praie thee that I maie with hope still expect and looke for thy helpe. I hope that as for a little while thou hast left me, so thou wilt come and visite me, & that in thy great mercie, wherof I haue great need by reasō of my great miserie. Thou art wont for a little season in thine anger, to hide thy face from them whome thou louest: but surelie (O Redeemer) in eternall mercies thou wilt shewe thy compassions. For when thou leauest vs, Oh Lord, thou doest not leaue vs very long, neither doest thou leaue vs to our losse, but to our lucre and aduantage: euen that thy holie spirite with bigger portion of thy power and vertue maie lighten and cheere vs: that the want of feeling of our sorrowe maie be recompenced plentifullie with the liuelie sent of hauing thee to our eternall ioie: and therefore thou sweareſt that in thine euerlasting mercie thou wilt haue cō-passion on vs, Of which thing, to the ende wee might be most assured, thine oath is to

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be marked, for thou ſaieſt: as I haue ſworne, that I will neuer bring anie more the waters to drowne the worlde: ſo haue I ſworne that I will neuer more me angrie with thee, nor reproue thee. The mountaines ſhall remooue and the hilles ſhall fall downe, but thy louing kindnes ſhal not mooue, and the bond of thy peace ſhall not faile thee: thus ſaieſt thou the Lorde our mercifull Redeemer. Deere father therfore, I praie thee remember euen for thine owne truth & mercies ſake the promiſe and euerlaſting couenant, which in thy good time I praie thee to write in my heart, that I maie know thee to bee the onelie true GOD, and Ieſus Chriſt whome thou haſt ſent: that I maie loue thee with all my heart for euer: that I maie loue thy people for thy ſake: that I maie bee holie in thy ſight through Chriſt: that I maie alwaies not onelie ſtriue againſt ſinne, but alſo ouercome the ſame dailie more and more as thy children doe: aboue all things deſiring the ſanctification of thy name, the comming of thy kingdome, the doing of thy will on earth as it is in heauen &c. through Ieſus Chriſt our Redeemer, Mediatour, and Aduocate. Amen.

FINIS.


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